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CALVINIST CONTACT
36th YEAR OF PUBLICATION, NO. 1778
FEBRUARY 6, 1981

Christ's church grows among refugees

December 28, 1980, Rev. S. Jung baptizing one of the 10 adults.

by Richard Stienstra

We can hardly believe it!

Yet, there it is . . . right before our eyes: God's miracle. And a miracle it is! None of us in British Columbia's Fraser Valley expected at the beginning of 1980 that 59 Chinese refugees would be baptized during that year. But then, we had not forseen God's mysterious ways.

It all began innocently enough. The refugees needed help, and the rurally oriented people of Abbotsford compassionately responded. Each of the three Christian Reformed Churches sponsored a number of families. We still remember how shy they looked at the airport, how brave they seemed in the bewilderment of their first English worship service.

They huddled together on the platform, as the minister said they should come up front. They smiled, and smiled . . . but what did they think? We must not force our Christian ways on them, we said to each other. But they kept coming to church, as did the second family that soon followed.

The rides to the store, the trips to school, to the doctor, to the dentist: all that was rather easy. Furniture for the homes was abundantly provided. Clothes for the children were no problem. Lessons in English were volunteered by the local Chinese.

But who would teach them about God?

Amazingly, God already had provided. The Board of Home Missions had sent Rev. Stephen Jung to nearby Vancouver to establish a Chinese Church among the 100,000 Chinese residents. At his installation, one of Abbotsford's refugee families travelled to Richmond, and pleaded with the pastor also to come to nearby Abbotsford. He agreed.

That was the beginning! On September 30, 1979, Rev. Jung and his wife Sue held their first service — bilingually. Since that time, every Sunday afternoon close to 100 Chinese refugees and locals, together with a number of sponsores have joined in worship. Bilingual songsheets were needed . . . to be replaced with English-Chinese Hymnals in due time. How we were reminded of our own immigrant days. The good pastor and his much loved wife, got grocery slips to fill, and all sorts of transactions took place in the coffee time after the worship service. It was gratifying to see how the individual families and singles began to form a group.

They all spoke Chinese, yet we never realized until later what a providential arrangement was made locally when it was agreed that the Mennonites would look after the Laotians, the Mennonite Brethren after the Vietnamese and the Christian Reformed after the Chinese speaking refugees. It meant that the sponsors of all kinds of neighbourhood churches brought their refugees to our church. What an opportunity for Rev. Jung!

We did not know that these Orientals of ancestor worship background never learned to sing. They chanted. I still remember their first worship service. How eagerly they wanted to take over the western ways, but how hard it was to sing! It's amazing to listen to their lusty singing now, both in Chinese and in English! It's amazing to listen to the choir that sings frequently, and how the children in the two good-sized Sunday school classes are learning to sing in both languages, too.

A turning point was reached shortly after 1980 began. It wasn't so much that a special post-Christmas event had brought all the Chinese and their sponsors together in an enjoyable potluck supper. It wasn't so much that some of the pressing family problems were resolved among some of their number. Conversions took place. God convicted some of them of their sin. "We wish to be baptized," they said.

Rev. Jung began a Friday evening Bible Study group. The simple doctrines of the Bible were unfolded. In addition there was the almost-miraculous dedication of a local Chinese young man, John Lamb, who could not sleep until he had arranged for Wednesday and Friday evening English classes in the Church. He got his own teachers and for over a year-and-a-half, some four classes met on every one of these evenings. It was astounding, since a fair number of these same refugees also attended classes at the community college.

How stirring was the interview with the first 15 candidates for profession of faith. The representatives of three consistories asked many questions, and in simple language they said that they loved the Lord, and wanted to serve Him in His Church. We were thrilled at the joy so visible in their faces. The dark eyes sparkled!

A combined worship service was arranged on Pentecost Sunday afternoon, May 21, 1980. About 1,000 worshippers met in a local school gym. It was a long but beautiful service of praise to God who added 33 people to the church that day. What a gift to the three rural congregations. Thirty-three new Christians! How we rejoiced in the powerful work of the Holy Spirit through the faithful preaching of the Word!

After such a climax, could anything further take place that would grip the imagination of us all? It did not seem that way as spring became summer, which made way for fall. Yet, in the minds of the consistory members, the responsibility for the new believers and their children weighed heavily.

The question was: "What should be the goal: assimilation with us, or the establishment of a Chinese church?" As the three consistories wrestled with this concept, another miracle unexpectedly and quietly took place: over 30 Indo Chinese children registered at the local Christian elementary and secondary schools. Between diaconates, tuition committee and parents, it all fell into place. We praise God!

Fall brought its autumnal beauty to the Fraser Valley. It also brought God's beautiful provisions. No, the Board of Home Missions could not fund a second Chinese ministry an hour's drive from its Vancouver labours. It seemed that $30,000 and more per year was out of reach. More miracles, however. Between Classis, the Lynden (Washington) churches and the three local congregations, the impossible became a reality: enough money was pledged to start a full-time ministry among the refugees.

The goal: "to establish a Christian Reformed Church in Abbotsford composed of Indo Chinese Christians from this area." Will this goal become a reality? It appears that God is thrusting the work forward. I find it almost astounding that with so many consistories, committees and agencies involved, so much smooth progress has been made. Agreement on structure and procedure seemed at first overwhelmingly far away. Yet the consistories decided with great harmony to retain local control and responsibility, with some Classical involvement.

Can it really be true? Yes, a missionary-pastor already has a letter of call in his hands. After serving the Chinese Christians in San Francisco for 15 years, Rev. Peter Yang has been asked to come to Abbotsford. Eagerly our people wait for an answer. The field of the refugees is white for the harvest. The need for pastoral nurturing is so great. We expect that the God who did so many miracles will not stop now.

The last Sunday worship service in Abbotsford in 1980 attested to God's leading and His promises for the future. Close to 1,200 worshippers jammed into the Christian school's gymnasium to praise God for His miracles. For yet another 26 Chinese people were baptized! One could sense that history was in the making. Oh, we had already experienced it two days earlier when the "refugees" brought their relatives and friends together — 250 strong — for an evening of celebration.

But who can forget Rev. John Boonstra's powerful sermon on Jesus being about his Father's business? Who can forget the three moving testimonies of these converts? Who can forget the songs of the Chinese choir, or the "Wind, Wind" song of the shy group of Chinese children? And who will not remember the 26 times repeated words of Rev. Stephen Jung — so loved by his people — "I baptize you in the name of the Father, and of the Son, and of the Holy Spirit?"

We can hardly believe it! Yet it is truly happening.

Calvinist Contact looks for full-time editor

A few weeks ago, we promised that 1981 would be a year of new growth for *Calvinist Contact*. Just prior to Christmas, a questionnaire was sent out to about 80 respected leaders in the Reformed community across Canada — ministers, educators, and lay men and women.

The response to that questionnaire, which dealt essentially with *C.C.*'s strengths and weaknesses, and plans for growth, has convinced the board of directors more than ever that we must spend more time to provide good reading material within *C.C.* and to, more importantly, provide leadership in the many areas of life.

As its editor and publisher since 1976, I have realized again and again that much more could be done to attract writers and articles to the pages of *C.C.* The lack of time in the work week as the result of the expanding role of Knight Publishing, has made such a concentration impossible.

So we are now looking for a full-time editor — a person to provide that leadership and direction which our 40,000 readers need and deserve each week.

I will take on the publisher's hat, looking after the business affairs of *Calvinist Contact* and seeing to it that the paper remains a strong paper financially. As president of Knight Publishing, I will continue to look after the "other work" which we do here in St. Catharines, such as the design and mailing of various other magazines, brochures, church directories and books. But, I will keep my hands close to the pen and I will continue to write now and then.

Under the new editor we will provide you with better articles and broader horizons in terms of subject matter. You will see more reporting of events with appropriate commentary.

The selection process for the new editor will be a rigid one. We want to provide the best possible person for the task. We covet your prayers during these next two months as the selection process takes place and we will let you know as soon as we can just who the next editor of *C.C.* will be.

Keith Knight
Editor and Publisher

VIEWPOINT

Today's ministry undergoes new strains

I suppose that no one ever *plans* to spend an entire lifetime at one job, much the same as no one ever *plans* to live in one house for 30 years. Those kinds of things just seem to happen.

Selecting a career seems to imply a lifetime commitment: a graduate of teachers' college will presumably become a teacher, a nursing school graduate will become a nurse and a seminarian will eventually become a minister. Specific training for specific vocations.

For whatever reason, an increasing number of teachers seem to leave their professions after a few years to pursue other interests; most nurses eventually pursue motherhood (I'm thankful that my wife did); most ministers . . . well, they tend to stay in the ministry.

That seems to have changed in recent years. A few ministers have been leaving the parsonage in favour of other challenges. We laymen might, at first blush, tend to be taken aback when our minister decides that he has had enough of the ministry and needs a change of scenery.

I grew up with the notion that the minister had a special calling from God to enter His divine service. I think that a lot of us have that notion. I know of men who have left their jobs as carpenters, teachers and company executives to take up the ministry. We smile with joy and nod in approval when these men graduate from seminary at middle age.

But when men leave the ministry in favour of carpentry or teaching or sales, we simply cannot understand it.

Life in the parsonage is rough these days. Ministers say that it is tougher now than 20 years ago. There are more family pressures. The "evils" of the world are more prevalent within our homes. There are more incidents of broken marriages, separation and divorce. More incidents of alcoholism, materialism, and drug abuse . . . and the minister is caught in the middle.

Little wonder that many of them simply can't keep up with the challenge. Congregational pressures often place a wedge within the minister's family. You need a strong minister *and his wife* to be able to meet the daily tasks within the church. If you don't have that, then you have a potential problem.

A few of our Reformed denominations have undertaken a special study of the problem of "pastoral counseling for pastors." The Christian Reformed Church, for example, established a Healing Ministries Committee in 1979 and it deals solely with the relationship of the minister to his congregation.

When a congregation calls a minister, does it know enough about the minister? Does it know whether or not the minister is compatible with the aims and thinking of the congregation? Conversely, is the minister sufficiently familiar with the congregation before he accepts the call?

This presents two sets of situations: a minister is incompatible with the congregation and should never have received the call in the first place; and, a minister, after spending some time in the congregation, simply comes to the realization that the ministry is not for him. We should be able to recognize both situations. The first instance is avoidable . . . if the congregation takes proper care in calling a minister. The second instance is a bit more difficult.

I can visualize a new twist to the calling procedure in which the church calls a minister *for a five year term*. This may relieve the pressure from both sides: the minister will not stay forever. But even in these circumstances, it may very well be that a young minister, after he has gone through seminary and into the congregation, feels that this work is just not for him. He should be allowed to leave gracefully. Some men might struggle with that question for many years: "If I can't hack it, why did God lead me this way?" It may take some time for him to come to the conclusion that he is simply not cut out for the ministry. Such a recognition should not be offensive to the congregation. He simply chose the wrong career.

It is important for us to recognize the ministry as a specialized vocation which requires a considerable amount of training and considerable stamina . . . much like other professions such as law, engineering and teaching. There should be the freedom, however, to leave that vocation at will, free from ridicule of the congregation.

There is no doubt that the ministry is an extremely difficult task. This can also be seen in the fact that an increasing number of ministers and seminarians are going into specialized ministries such as chaplaincies and missions where the pressures are different.

We need young men to take up the challenge of the ministry so that the pulpits will continue to be filled. The task is tough. There is no minimizing that. The decision to enter the ministry, as with any vocation, must be done prayerfully.

Keith Knight

OUR FAITH, OTHER FAITHS

by Rev. Johan D. Tangelder

Spirit of materialism reigns in Europe

We toil and love and live and eat
And yet can never tell
The purpose of it all.

—Erich Kastner

Revolution — a movement with the aim to overthrow the status quo — is as old as the history of fallen man. But never before have revolutionary upheavals stirred the masses so violently as in recent times. Hannah Arendt contends that "the revolutionary spirit of the last centuries, that is, the eagerness to liberate and build a new house where freedom can dwell, is unprecedented and unequalled in all prior history."

If there is anyone who doesn't sense the revolutionary spirit of our times, he must be sound asleep. But perhaps even the alert Christian cannot fully realize the nature and depth of the changes that take place today. I wonder if we can ever fathom in depth, the crisis spirit of our age.

What role did the spirit of revolution play in Europe? How did it influence Christianity? For the position of Christendom in modern Europe, we must consider three revolutions that have made a decisive impact. In the first place, the revolution of spiritual life was caused by the Enlightment. Autonomous reason became man's beacon of light. Revelation was debunked. Secondly, the industrial revolution made its influence felt in the social-economic sphere. Thirdly, a political revolution started in France which worked its way throughout Europe. Napoleon once remarked that a revolution in France is always followed, sooner or later, by one in Europe.

The French revolution applied the ideas of the Enlightment to political and social life. It didn't just correct the abuses of the old regimes, but it had in mind the rebuilding of a new society based on the principles found in the autonomy of man; in liberty, equality and brotherhood.

The French revolutionary spirit was different from all previous attempts to overthrow an unwanted and corrupt regime. Groen Van Prinsterer noted that the revolution couldn't be blamed on the French nation. It was the work of a faction, a sect, a philosophical school. How true! The French revolution functioned as a religious revolution. It broadcasted a gospel and worshipped its gods.

The French historian Jules Michelet wrote: "The Revolution did not adopt a church. Why? Because it was a church itself." The faith of the revolution spread and reached into every sphere of life and action. The world has never been the same since the revolution raised its victory flag in France.

The Dutch theologian Dr. A. De Bondt believed that 1789, the year of the French revolution, had become the turning point in history. He even proposed the novel thesis that 1789 was the end of the millennium (the 1,000 year reign of Christ). The millennium had started with the reign of Constantine the Great (c. 274/280 - 337). Old Paganism was pushed aside and Christendom took the lead among the nations. The church made its impact upon the people. There was the rise of Christian art and the sciences.

But since 1789 Satan has been busy tempting the nations. Throughout the centuries there had been sin, but now sin had turned into a system. The basic principle that God is God and man but a creature, was attacked. "Nous ne voulons plus de Dieu." We don't want God anymore. "Ni Dieu ne maitre." No God, no master. The French revolution started the process of de-Christianization. The anti-Christian tendencies and outspoken, militant atheism are on the rise. Satan is no longer bound.

Whatever we may think of Dr. Bondt's teaching, it is true that 1789 brought a dramatic change in the flow of history. Liberalism, utopianism, marxist-socialism and communism, with all their variations in political and social thought, still have — despite their differences — their roots in the French revolution.

The godless spirit of the French revolution was one of the powerful forces that helped topple Europe's Christian culture. How did the Christian church react to the upheavals in the age of revolution? The church's witness was weak and compromised. She had tolerated abuses and was found wanting. Some sixty years ago a radical admitted: "We socialists would have nothing to do if you Christians had continued the revolution begun by Jesus." Few were the courageous prophets in the age of revolution, and thereafter, who called the people back to the God of the Scriptures and to a consistent Christian faith and practice.

In today's post-Christian Europe, the spirit of materialism reigns. Nihilism has led many to despair and nothingness. The breakdown of the Christian faith has led to decay and aloneness. As a modern European wrote: "In all this wide universe there is none so utterly solitary and alone as a denier of God." In search for meaning, and to fill the spiritual void, many Europeans have fallen for a host of isms. Next week we shall look at some isms — the cults and sects proselytizing — especially among youth.

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LETTERS

There is no room for the professional organist

Dear Sir:
Rev. Tuyl's letter to all organists, as published in December was very much appreciated. I am afraid, though, that this is going to be all we as organists have to do with it, for some time to come.

Although goodwill, as expressed in his letter, is very welcome indeed, there is more that our congregations must do to assure a continued supply of capable organists. Just the occasional "thank you," however appreciated, will not assure this.

Much time, money and effort is spent on Christian education in our circles, from elementary, high school to college and university. However, if any of our sons or daughters would follow this path and graduates with a M.A. in music, even with say an organ major, I am afraid that if he or she expects to find employment in a CRC church, his or her possibilities are limited to such an extent as to be practically non-existent.

Both Calvin and Dordt have fine organ departments and King's curriculum in church music is impressive, however, graduates disappear to other denominations where the result of their efforts and achievements are more realistically valued and rewarded.

The time and effort spent to arrive at any decent level of organ playing is very comparable to preparation for the ministry. Yet our organists receive "remuneration," which, if expressed in monetary terms at all, is often only a fraction of what the janitor is paid. As reason for this, it is often said that "our organist likes to play, so why pay?"

What nonsense is this? Who of us employing other people would argue like that? Employees who like their job are usually the better employees and get paid more. And what about the other commonly heard remark: "We don't need a good organ because we have a good organist"? What nonsense is this? Do we expect the professional photographer to come up with a $19.50 (Canadian) insta-matic for our wedding pictures?

It is time that organists get paid a fair remuneration for services rendered based on level of competence and education. Most organists would be so embarrassed that they will return the money as a donation to the church. At least they have earned an income tax deduction.

Thanks again for your kind words, Rev. Tuyl, and I hope that your remarks may kindle a desire in our denomination to become serious and apply justice in this area. If not, we will see most of our talented young people, despite their Christian education in this particular church related subject, look for fairer grounds elsewhere.

Henry Hageman,
Pickering, ON

Missionaries in public schools

Dear Sir:
After reading the letter from Mr. Paul, C.C. January 16, 1981, I was very much disturbed. And I would like to say to him, that these "little missionaries with their lunch pails" are being taught for 25 hours a week, and about 1,000 hours a year, in a way, you yourself do not believe. I find it very risky to bring up our covenant children that way. "Little missionaries" in the public school!

I thank God that He has made it possible to bring up our children, with Him in the centre of our home, school and church.

I always wonder why people who think this way do not themselves find a church which does not at all agree with their belief and go to church there to be "missionaries" also. It is the same idea.

Jenny Kok
Niagara-on-the-Lake, ON

CJL's work reaches beyond native rights

Dear Sir:
Mr. John Ludwig is way out of line when he criticizes Mr. Gerald Vandezande and the Committee for Justice and Liberty (CJL Foundation) in his letter to the *Calvinist Contact* of January 2, 1981. In fact, he's so far out of line I don't quite know where to begin to answer his criticisms; but some defence must be made, if only because there may be some people who, in reading your paper, may be wrongly influenced by what Mr. Ludwig said.

For instance, I find it incredible that Mr. Ludwig would say "we should be far more concerned about our own 'white' Canadian 'Christian' culture" than the plight of the native cultures. Such a statement is so anachronistic in this day when there is everywhere growing concern for those who have no way to defend themselves against injustice. Mr. Ludwig's concern for 'white' culture smacks of the taste of the segregationist Southern States during the bitter violence of the early sixties. There's a word for that, but I hesitate to use it here because I'm not entirely sure Mr. Ludwig really meant what he said. In fact, if Mr. Ludwig's a Christian, he couldn't have meant what he said because he has only to recall the words of Jesus who spoke often of our responsibilities to look out for the poor, the widow, the orphan — for those who had no means by which they could look after themselves. Clearly, it is with these 'poor' people that CJL often concerns itself; it rides no 'hobby horse' except that of justice for those who are unable to get it for themselves.

Mr. Ludwig also finds himself unable to understand why the CJL emphasizes "the native culture." He asserts that "the CJL is just not realistic if it thinks the culture of any group can be protected from change, even radical change, over time." Leaving aside for the moment the assumption that CJL has such an emphasis, I'd like to ask where Mr. Ludwig gets the idea that CJL is trying to protect the native peoples from change? That's certainly not my understanding of what they're doing. My impression has always been that they're trying to protect the right of the native peoples to, in fact, decide on their own future, instead of having it foist upon them willy-nilly by the Southern 'white' culture of which Mr. Ludwig is so proud.

Now what about the assumption Mr. Ludwig makes about 'native culture' being the preoccupation of the CJL people? Again, if he would care to read their literature he would discover that they're concerned with a wide range of topics. Just recently, for example, they made a submission concerning the Charter of Rights and Freedoms. And at various times in the past, they have commented strongly on energy issues that range from concerns for stewardship to concerns for the energy-poor Third World. The magazine *Catalyst* is varied in its subject matter, as is the periodic Political Service Bulletin which can deal with just about anything from alternative education to North-South dialogue. I would hardly call that a pre-occupation with 'native culture'!

Mr. Ludwig charges that the "CJL has a tendency to lean to the left" and that by doing this it "turns off" a large sector of the CRC community which tends "to lean to the right," according to Mr. Ludwig. I have a rough idea of what Mr. Ludwig has in mind and what he wants to convey by those terms 'left' and 'right.' My feeling is he's not trying to be helpful; I suppose we're supposed to think of the evils of Communism when the term 'left' is used and then paint the CJL with the same brush. And if Mr. Ludwig's right in assuming that the CRC community leans to the 'right,' and by that he means it to be conservative and reluctant to actively seek to do justice, then I would say the CRC community is being disobedient and is ripe for rebuke. Anyway, we're not talking about 'left' and 'right' distinctions; we're talking about trying to live out the command of God to love our neighbour and to seek his welfare before we even begin to think of ours. If that's 'left' then God is 'left' and so am I. And so should Mr. Ludwig be.

W.J. Douglas Ball,
Mississauga, ON

A Rice poem

Dear Sir:
On page 10 of the January 9, 1981 issue of *Calvinist Contact* I read the poem "The Wings of Prayer" by Cobie Blockland.

Should that be "submitted by Cobie Blockland," since that is one of Helen Steiner Rice's poems in her book *"Someone Cares"*?

M. Van Wyk

Editor's Note: You're right. Thanks to all who sent in notes to draw this to our attention.

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Church Page

Pastoral Pondering

A case for separation

The name Guillaume Groen Van Prinsterer may no longer be a household word in Edmonton, Alberta. Still, many of our older members will recall Groen's injunction: "In our isolation lies our strength." That injunction is frequently misunderstood and misinterpreted.

What did Groen actually mean? Essentially, that our strength is to be found in our uniqueness, in our being distinct from the world. Groen actually did not look for physical isolation from the world, Hutterite-style.

To clarify the idea in a practical way, I would like to use the example of the Christian school movement. People have, quite correctly, pointed out that Christian schools involve separation (isolation). And so they do. But many parents have not agreed with this fact and have, therefore, decided against sending their children to such a separate school. It was their conviction that we are called to live in the midst of our world, to be witnesses. And that is a noble ideal.

However, there are some other arguments which need to be considered. First there is the matter of maturity. I do not believe that God expects or requires that immature children be expected to act as witnesses in a frequently hostile environment. More importantly, increasingly I am becoming aware of the validity of Groen's maxim that "In our isolation lies our strength." Not isolation in the sense of withdrawal, but isolation or separation in order to prepare for battle the soldiers of Christ's army. Even in the world we do not send untrained recruits to Russia, Red China or Cuba to be trained for armed service there with the hope that they will win over the forces of evil. We all know that if we did that, the majority would end up fighting against us. Only the very strong would survive. The military recognizes that you must separate in order to create a unique and distinct group of people (an army) which thereafter must serve and live and die for the whole (the nation). It is this kind of separation — which must be a training for service — that Groen had in mind. It grieves me to see so many potential soldiers for Christ's army lost because they were sent to the enemy's training camp. That hurts.

Rev. H.G. Samplonius,
First Chr. Ref. Church, Edmonton, AB

Press Parade

family how do you work that out? Do you ever discuss church, ministers, sermons, and catechism in a positive way? Lots to talk about here.

Church life, your involvement, your interest in denominational happenings, your church attendance, your support of the church through contributions of time, talent, finances and prayer . . . such things are the concern of the elder in this area.

Our place in this world, how do you view your job? What is the Christian's task in the world? Ought people to notice something different about us as people who love the Lord Jesus Christ? This final area gives us lots to talk about too.

Perhaps we won't get anywhere near covering all these five areas. Perhaps your elders will focus on one or two . . . that is up to his personal discretion. Whatever the case, the consistory simply wishes to give you some idea of what to expect when your elder comes to visit you. May we all draw closer to the Lord and increase in faithfulness through these visits of the elders.

First Chr. Ref. Church,
Orillia, ON

Chatham notes

Consistory has approved the purchase of 250 copies of the new song book, *Alleluia*, for use in our congregational activities. The book was prepared by a joint committee of persons from the three Chatham churches. It will have over 100 songs in it, many of them children songs. It is anticipated that we will get much use and enjoyment out of it in Sunday School, pre-service hymn sings, congregational meetings, and at other gatherings. Purchase of these books at $2.50 per copy, will require $625.00. That's about $8.00 per family and individual members. Consistory suggests that, to avoid further strains on the budget everyone contribute the per family amount or whatever you can afford towards purchase of the song books. Please indicate what the amount is for when you contribute it via your budget envelopes.

In reviewing the minutes of the last joint Executive meeting of the three Chatham consistories, your consistory endorsed a proposal to establish a "task force" on youth awareness of drugs and alcohol, as well as a proposal to establish a joint committee to investigate the need for a shared full-time person to coordinate and conduct activities such as community outreach work, counselling and any other needs that may exist.

Calvary Chr. Ref. Church,
Chatham, ON

Salt-talk

(Mt. 5:13: "You are the salt of the earth"). What is Zion doing for society in Oshawa? I believe quite a bit at the hospital, the distress centre, the big brothers, in driving people here and there, in probation work, in befriending those in need, in refugee assistance, coaching sports, and who knows in what other way. As pastor, I'm concerned that we continue to be and become genuine salt out of reverence and in witness for Christ.

In consulting with many of you, some have expressed concern that we all beware more of the volunteer needs and that everyone at least tries to volunteer in one area or another. In Salt-talk we hope to alert and encourage ourselves to the opportunities to convey Christ in deeds so the words about him will take on credibility.

• The needs for a home for troubled girls will continue to be studied — (Consult Leny Oudyk for details and suggestions).

• Everyone could write one or two persecuted Christians this season, at Easter and at Pentecost, Labour day, or Thanksgiving. Two or three Christian greeting cards to prisoners or their families in the USSR is possibly a thankless, yet most effective, as well as rewarding experience of sharing suffering for Christ's sake. We will get instructions, names, and addresses to you as soon as possible.

• Possibly a Social Action Laison Team (SALT) could be formed.

Zion Chr. Ref. Church,
Oshawa, ON

To call or not to call

Since Rev. Martin declined, we are not presenting another minister for call at this time, especially not during the Christmas season.

It is quite obvious that it will not be easy to get another minister here in Brockville. And in order to get one we may have to go beyond the bounds of Ontario since about 80 percent or more of the ministers in Ontario have moved sometime during the last three years and obviously do not desire a transfer so early in their term. Those who are available will not consider a call if there is no Christian high school. And admittedly, it has become very difficult to move a minister from the Oshawa-Toronto-Hamilton-Niagara area to Eastern Ontario with any high degree of enthusiasm; for many of them it is not a very stimulating area.

Consistory will not rush headlong into calling just any minister. A mismatch could make it very difficult and trying both for the minister and the congregation. More research has to be done on several potential ministers. If members of the congregation have any names that we should consider, would you please inform members of consistory.

In the meantime, let us be prayerfully patient and pray that in due time we may again have another shepherd.

Bethel Chr. Ref. Church,
Brockville, ON

For the Hekmans

Our special offering will be for the support of the Hekman family in Sept-Iles. As you know this has become a tradition at Christmas time. Rev. and Mrs. Don and Martha Hekman, who are working as Wycliffe Translators among the Montagnais Indians in Sept-Iles, are members of our congregation and receive part of their financial support from us. In the past we have asked the congregation for an offering of $1,500, but the congregation has gone far over that amount. Two years ago we collected $1,522.80 and that grew in subsequent weeks to about $1,700. Last year the amount collected was $2,304. So I would like to recommend this offering to you very warmly. Please come to the service ready to contribute your share to this cause.

Rev. Geleynse,
First Chr. Ref. Church,
Montreal, PQ

If you have news or information that may be of interest to others about the church in your community, send it to C.C. for our church page.

Church News

Christian Reformed

Correction

The Waterloo Church bulletin announcement which appeared in Press Parade in the Jan. 2nd edition of C.C. was incorrect in stating that, "Classis Huron overtured the Chr. Ref. Church Synod 1981 to declare that the ordination of "qualified women to the office of deacon" be left to the discretion of the individual congregations and church councils for decision and action."

The overture was made by the Waterloo congregation to Classis Huron rather than by Classis Huron to Synod. Classis Huron turned down the overture this past month.

New Address

Rev. J. Van Harmelen, 41 Skyway Village Estates, Palmetto, FL 33561.

Rev. Bernard De Jonge, 286 Pryde Blvd., Exeter, ON N0M 1S0. Phone: 1-519-235-1723. Mailing address: Box 84, Exeter, ON. Effective February 22, 1981.

New Clerk

—Bowmanville (Maranatha), ON, Mr. Hank Koopmans, R.R.#2, Newcastle, ON.

Called

—to Penticton, BC, Rev. Peter Breedveld of Kitchener, ON.

—to Chatham (First), ON, Rev. Jack Quartel of Ottawa (Calvin), ON.

—to Brockville, ON, Rev. William Suk of Georgetown, ON.

—to Hamilton (Mount Hamilton), ON, Rev. Raymond Sikkema of St. Catharines (Trinity), ON.

—to Abbotsford (First), BC, Rev. Alvin Beukema of London (Bethel), ON.

Accepted

—to Gereformeerde Kerk, Wynjewoude, Fr., Netherlands, Rev. Peter Ravensbergen of Smithville, ON.

Reformed

Accepted

—to Chatham (First), ON, Rev. Arie Blok of Everly, Iowa.

When the elders stop by

As the elders come to visit you, they will come to converse with you about a number of areas.

Personal faith life, an area which concerns your walk with the Lord and what you are doing to draw closer to him.

Marriage life, in this busy life it becomes more difficult to keep marriage on a high level. Yet the Lord, the head of our marriages has high ideals for those married in his Name. Let's discuss these ideals together.

Family life, what a promise we made when we committed ourselves to raise our children in the fear of the Lord. As a

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Profile

Harro Van Brummelen and education

by Irwin DeVries
C.C. correspondent

Harro Van Brummelen has a tough job. As Education Coordinator for the Society of Christian Schools in British Columbia (SCSBC), his task is, to borrow words from the late Mao Tse Tung, like catching ten fleas with ten fingers.

The SCSBC is an association of Christian school boards in the province, and Van Brummelen's job is not only to coordinate but to take initiatives in education and curriculum, evaluation, use of Christian materials, public relations, government relations, publishing, workshops and conventions, funding and many other things.

As an experienced teacher, principal and curriculum coordinator, he has a sound knowledge of schools and the problems they can encounter. Travelling around the province, he attempts to visit each member school at least two times a year, to advise, consult and listen.

In addition to his reputation for unbounded energy and competence in his field, however, he is a man of deep, enthusiastic commitment to the principle of Christian education. Van Brummelen is concerned about the development of Biblically inspired curriculum and educational practices and structures. To his mind, nothing stands independently of the Word of God.

Of Reformed background, Van Brummelen stresses the importance of working together with persons of evangelical background. He believes the Reformed community can learn from their intense personal relationship with Christ. That, together with a solid philosophical understanding of Christian education, can lead toward the integration of faith with learning.

Van Brummelen lives with his wife, Wilma, and three children in Surrey, B.C. Though for him, Christian education is serious business, and despite the responsibilities he carries, his sense of humour remains undampened and laughter is one of his trademarks.

What more can be said? In these western parts, Harro Van Brummelen *is* Christian education.

In a recent interview with *Calvinist Contact*, Van Brummelen discussed certain issues in Christian education, both in B.C. and across North America. He also outlined some of the work in which SCSBC is engaged, and looked at the issue of government funding of Christian schools in B.C., which currently stands at 30 percent.

Following are excerpts from this conversation.

•••

CC: What is a Christian school?

HVB: First of all, it's an educational system that looks at the child as an image-bearer of the Lord. Much more than just a rational animal, much more than just a social being, much more than just an object to be manipulated. The child is called to live out his calling before the face of the Lord . . . God has given us his creation and we are restored in Christ, and that has to come through in a Christian school very strongly. You work this out not only in the curriculum but also in the structure and atmosphere of the school — in the way you play sports and the way you do art and the way you discipline children.

CC: We've often seen in the past in Christian education, the idea that Christianity is merely something that is applied on top of the rest of the program. Is that idea still prevalent today?

HVB: Well, many exciting things are happening in Christian education across North America. Apparently one Christian school is being opened every eight hours —

CC: That's incredible!

HVB: It is . . . Many of those schools don't have very solid philosophical underpinnings. In many cases, the Christianity is the icing on the cake. Bible texts are pulled out of context and used as moralism. When you look at the over-all objectives in the curriculum, there is nothing much Christian about them. At the same time, many such school movements are struggling with the problem of integrating faith with learning in the school. They're looking for help and as Reformed people we have a real leadership role to play in that area. We have a very rich heritage and we have to reach out and help other Christians. Even in our own schools, of course, we often fall short. However, we are much more aware of the need to structure everything in a Christian framework.

CC: Do you see influences of modern secular culture in the Christian schools?

HVB: I see secularism at work in our communities and therefore also in our schools. North American individualism as well as materialism, to a greater or lesser extent, influences each one of us and that certainly influences our children too. They're influenced by the modern media, by television particularly —

CC: In which way?

HVB: First of all, television teaches children that concentration isn't that important. You can turn your mind on and off at will when you sit in front of the T.V. Programs are structured with regular breaks from commercials but also you can easily not watch for ten minutes and still pick up the story line. So, it's not important to concentrate. Second, it teaches that problems are easily resolvable in thirty or sixty minutes. It teaches instant gratification — commercials solve problems in thirty or sixty seconds! And the kinds of lifestyles portrayed teach children to expect certain things.

In society-at-large, people become very selfish, very greedy. That influences our Christian community too, to a certain extent. There are many faithful Christians who see these forces at work, also among our children. Furthermore, because of the influence of T.V., children often expect to be entertained. They don't have the concentration span they had fifteen or twenty years ago. At the same time, I am humbled almost every day again by the fact that we have so many parents who are faithful in supporting our schools and who intuitively sense the importance of Christian education.

> If our parents want to have Christian education, they should receive the same grants as those received by public schools. But there should also be some parental responsibility for education and that should be reflected by parents' paying for part of their children's education.

CC: We hear talk these days about a crisis of authority. How does that concern Christian schools?

HVB: The crisis of authority has increased with family breakdown. That affects the child. Again, on television the whole scene seems to be that if you can get away with something, it's fine . . . One thing we really have to stress with children is that authority is instituted by the Lord. Children should have a clear understanding of the biblical concept of office. It's a beautiful concept. Children can grasp that we are given an office to take on authority in order to serve the Lord first of all and to serve our fellow man. If that is stressed as something that is very beautiful, not rigid or authoritarian, then children also respond. You see it in many classrooms.

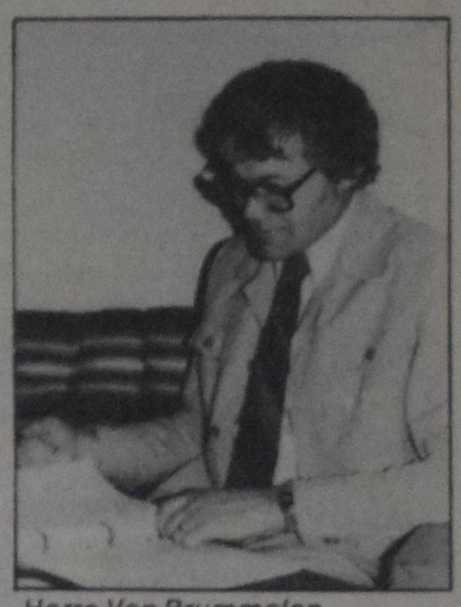
CC: What's happening in Christian textbook publishing?

HVB: Our schools use Bible texts from Christian publishers — those are the obvious ones — but they also use social studies texts, some science texts, some literature anthologies. However, the majority of textbooks are still from secular sources. CSI has published quite a number of books, both texts and teacher resources — during the past ten years. The Curriculum Development Centre has developed some excellent teacher resource material. There are a number of publishers in the United States developing textbooks for Christian schools, and some of our schools are using those as well. In such cases, we really have to evaluate and analyze each book before we use it. Very often it has a rather shallow approach to Christian education, one in which American democracy is equated with Christianity or a few moralisms are attached at the end of a section — and that supposedly makes the book Christian. At the same time, surprisingly, some of these texts have real insight into God's creation and our place in it.

CC: In the Reformed community, in particular, we see an increasing blending of the founding Dutch, Christian community into Canadian society at large. Is that going to affect things in the future?

HVB: I think our schools, particularly in British Columbia, are starting to be affected. We're drawing on a much broader community than in the past. For example, our Vancouver Christian School was started almost exclusively by Christian Reformed people. At the moment only twenty to twenty-five percent of the students are Christian Reformed. What we really have to work at is that people who join our schools understand the basis and thrust of Christian education. We need educational programs for our new parents and committee members. We have a rich heritage that we ought to share. There are some very good things happening with the involvement of other evangelicals. They continually point us to the importance of leading a personal life of love for Christ and having a close personal relationship with Him. In schools where we have a large evangelical involvement, you can notice in the atmosphere that that has been stressed by those parents, and there's something very good about that. We have also attracted a number of teachers from an evangelical background, and once these teachers get excited about the Reformed world-and-life view, some very beautiful things happen.

CC: What's happening with government funding in British Columbia? Are we heading towards 100 percent funding by the provincial government?



Harro Van Brummelen

HVB: At the moment [in B.C.] we're receiving thirty percent of the public school cost [per student] in each school district. That has not changed since funding was introduced three years ago. We have had a number of submissions to the Ministry of Education asking for increased funding. The former Minister of Education had indicated that thirty percent was a starting point which gradually might be increased. However, it hasn't happened yet . . . Politicians look at it from a somewhat political point of view: if it's not going to win votes, they're not going to do anything about it. At the same time, some very positive things have happened with funding. We are recognized much more as a legitimate educational alternative in society. I think the public at large has a better understanding of why we have independent — and specifically, Christian — schools. The media are more sympathetic not only to the present level of grants but also to increased grants.

CC: With a provincial election coming up in British Columbia, what safeguards are there against sudden arbitrary changes in funding or interference in the affairs of independent schools?

HVB: There are no ultimate safeguards. If a different government would take over we could have to live with more restrictions and perhaps face unacceptable ones. If restrictions were to come about I think they would be in the area of admissions policy. I don't think any provincial party in B.C. would do away with the [Inde-

Continued on page 8

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Small Talk

by Lynn Miller

Let's hear it for our minister's families! I happen to be well acquainted with some of them and through the years I've noticed a common source of discomfort. It's the annual congregational budget. Or, to be more precise, it's the upper part of the right hand column, directly under Expenses. Spelled out in sickening detail, it's there for everyone to scrutinize: Minister's salary (Up again!). Children's allowance (What makes their kids so special?). Mileage (He doesn't visit people that much, does he?). Book allowance. (Does he really read them all?). Utilities (Don't they know how to turn down a thermostat?).

It's all neatly typed and stencilled by the bulletin clerk to be handed out on Sunday to all who come to church and thus are eligible for the attached bulletin. After the service it may be disposed of just anywhere, even on the street, where it flutters away on the wind and where it might be found by any of the townsfolk. It will be on display on all the 95 or 110 or 140 or so coffee tables which the congregation together owns. It will be discussed among the confessing members with lots of little baptized ears pricking up! How else would you account for the fact that pastor's Johnny comes home to his mother with a fresh argument in favour of the new skates he so sorely wants? "Billy's father says we can easily afford them!"

Then, on the evening of the Great Debate, and especially if those figures in the dreadful upper right corner are not too much higher than last year's, the pastor's wife may courageously decide to attend the meeting in spite of a nervous stomach. She remains acutely aware of the possibility that anyone, even, technically speaking, a brassy 19-year-old, may ask for the floor to challenge her husband's pay cheque. If she has had the audacity to ask for a patio in the backyard and got one, it may now come back to haunt her as a tell-tale amount, again in that fatal right hand column. Who else has to answer a whole room full of people for such frivolity? For all others present there, to build or not to build a patio, to wallpaper or not to wallpaper, is a private question and the answer is nobody's business.

And who else has to have a proposed raise in salary approved by some 150 votes? Tell me, how can a congregation have one of their families submit to such indignity? Oh I know, there are two sides to this coin and the ledger of the church should hold no secrets. Besides, it is also true that, happily, at many a congregational meeting no adverse words are spoken on the subject. There may even be members who are embarrassed for the minister's sake. Yet, the potential for hurt feelings on the part of a sensitive minister's family is inherent in this system. Mind you, at issue here is *not* whether the average minister's salary is too big or too small. Rather, it's the publicity this matter is subjected to which bothers me.

It has been explained to me that the biblical idea of a minister's remuneration is found in Galatians 6:6, among other places.

If it is not in violation of this concept, I wonder whether it be feasible to have a central fund, fed by quota payments from the local churches, out of which each preacher would receive his just reward. Far be it from me to meddle with the details of such a scheme if indeed it would ever be considered.

Meanwhile, I would urge all who live in a see-through parsonage to hang on to their sense of humour as they cope with this occupational hazzard.

Lynn Miller

PASTORAL COUNSELING

By Rev. Ralph Heynen

When our feelings take over

A mother lost a little child and, though months have gone by, she still lives with her grief. Instead of finding inner healing she harms her own health and has a depressing effect on her family. She knows full well that her loved one is better off — that it's folly to grieve for such a long time. She's not going to bring her child back by her grief. But she allows her feelings to take over; her whole life is controlled by this emotion of grief and she's making herself and others miserable.

A man is controlled and dominated by his inner urges and allows his life to be controlled by the *boiler* room, rather than by the *upper* room. He's become a slave to his desires. He's ruining his life. He knows that it's wrong; he feels guilty about it, but continues because he is controlled by feelings and emotions, rather than by intellect.

A home is torn asunder with a lot of bickering and quarreling. There are temper tantrums on the part of both father and mother; the children in the home get caught in between. The slightest provocation leads to an out-and-out fight. In a home like this, the mother may have physical problems. The father gets desperate and gets drunk occasionally. Their lives are controlled by emotions, rather than by the intellect. A child lives by his feelings because he doesn't have the capacity to reason things out. Some people seem to remain children (they grow up physically but they don't grow up as far as their character is concerned.) They live on an immature level; they continue to be controlled by feelings.

Some have said: Get an education and this will change that situation. But I've seen many highly educated people who are still filled with prejudice, who are maladjusted, who have inner conflicts, who feel inferior, or who are hard to live with because they haven't learned to control themselves. A person of a high IQ, enough to be a college professor or to write an outstanding book, may still be a hard person to live with. Our educational systems are not geared to helping a person emotionally. The training is more in the intellect; we cram their heads full of facts and we don't do a great deal to help them control the inner feelings they have. In fact, the number of people who have become criminals are people of high IQ. They are well educated, but they have become criminals. There are others who are intellectual snobs — they haven't learned to keep life under control.

Our religion is controlled by our emotions to a great extent. We often think that people who know what is right will do what is right. This isn't the case. The right conduct requires a blending of feelings and of intellect. It requires a seasoned faith to become mature spiritually.

The number one problem today is undoubtedly that of anxiety. We live on a stage where the backdrop is in black. Black with fear and anxiety. There is a preoccupation with the atomic and hydrogen bombs and other weapons that we've created. There is fear of destruction from a hurricane or a tornado. Many people live with a deep sense of fear and dread, not knowing what tomorrow will bring. We are controlled by our feelings. Our intellect will tell us it doesn't do any good to worry about such things. We can take precautions, but we can't lie awake at night worrying about such things.

Resentment is also common. People resent those who have more than they themselves do. There is resentment between races and between the employed and the unemployed, between those who drive big cars and those who drive little cars. We build up resentments about insignificant things. It can hurt a person because resentment aggravates illnesses. If a diabetic is filled with resentment, he is liable to spill more sugar; a person with a thyroid condition. is liable to have more difficulty if he lives with resentment. A person can have asthmatic attacks or other attacks if he is filled with resentment.

How can we keep our emotions within bounds? At times, doctors can help us, and there are drugs that can help us to feel more relaxed and less hostile and less aggressive. But clear thinking requires that we bring our feelings under the power of the high power of the soul. We ought to learn to control our feelings by our intellect. We have been given the power to reason, to think things through, to plan things. We have that power, as God's image-bearers. We can learn to control our feelings and realize that it is not right to be so resentful.

It is foolish to allow our inner urges to control our lives. It's silly to live with anger. When you think it through you should be able to realize that you don't want it this way and you will work at overcoming it. We must allow our feelings to be brought under the control of the spiritual values of life. Living in today's world requires that we consider not only today but also the future that is ours. We look at life and think of the true, spiritual values. This is the way God wants us to live. We must recognize Him as the One who controls all things. Your feelings come under the sway of your faith. Your faith must permeate all of your life; it isn't simply something you put on on Sunday morning when you go to church or when you sing a hymn or pray a prayer. It should be there when you go about your work, when you travel, when you lie in bed, or whatever you do.

Faith is the one power that seems to keep all things knit together. The more we see life in the light of these spiritual values the more we're going to be able to control our feelings and not live like children who are swept along by every little emotion that comes their way.

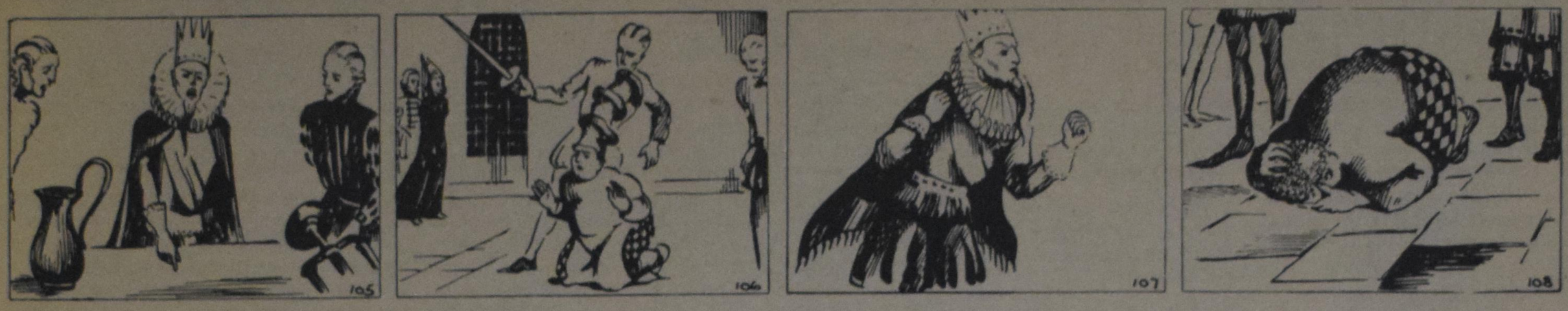
A person must learn to control his feelings and live by a set of values. This set of values will determine his approach, his attitude, his way of facing life's difficult experiences. Learn to live that way. It's hard to live in a world where everyone moves according to his feelings. They live by their moods, or according to the weather, or according to where the moon is at a particular time of the month. We ought to take ourselves in hand and say: "I'm not going to allow my feelings to make my life miserable — I'm going to fill my life with feelings that are enriching and ennobling. It's important that feelings do not dominate everything in your life; your home, your family, your relationships.

THOUGHT FOR THE WEEK:

To find wholeness we need the healing power found in the atoning work of Christ. This power removes the guilt of our sin, but it also becomes a great positive force in our lives to move us towards greater wholeness in the Christian life.

The Adventures of the Jolly Baker

by W.G. Vandehulst



105. Although still pale with shock, the King had recovered a little. He drew himself up behind the table, tall and straight and grim as a tiger that smells its prey. "Silence!" he bellowed.

And silence fell — an eerie silence that filled the huge, gloomy hall. It had been thrown into disarray. Several candelabra had been knocked over and the candles snuffed out.

"Bring the baker here!" commanded the King. His command cut through the silence. In the rear of the hall rough hands seized the poor kitchen helper and pushed him forward. The poor dupe fell to his knees and raised his trembling hands pleadingly.

106. "I-I-I'm not th-th-the—"

The King saw him kneeling in the dusky hall — fat, white and a triple-crowned hat on his head.

"Off with that hat!" shouted the King, his anger blaying fierce and hot.

One of the generals struck the hat so that it sailed through the hall and landed in the lap of one of the court ladies.

The fat helper quaked with fear. He tried to say that he was innocent, that he wasn't the baker, but it took him too long to get his words out. He stammered, "I-I-I'm not the b-b-b—"

"Don't deny it, you scoundrel! This is the second time you've made me a laughingstock. You . . . you . . . you—"

107. Now the storm broke in full fury. Gone was the smiling, friendly face. Gone was the laughter and the sunshine. Waves of thunder and lightning and hail hammered down on the shivering kitchen helper.

"You ungrateful dog! You bushwhacking bumblebeast! Plant a raisin bun bomb, will you! And after I was so good to you. I gave you twenty-four birds to sing for you. I gave you a triple-crowned hat. I promised you gold ducats and a gold medallion around your fat neck. And you do this to me! First a pine cone bun and now an exploding bun! You ungrateful scoundrel! I'll have you punished like no one has been punished before. I'll . . . I'll—"

108. The King's pale face turned red with rage. He shook his clenched fists. The hall full of schocked, distressed people stared at their king in sympathy. But they had no idea what he meant with the twenty-four birds and a pine cone bun.

The poor kitchen helper least of all. He hardly heard what the King was bellowing. All that he understood was "punished," and he cowered on the floor in terror, his head on the tiles. He tried to say, "No, it's all a mistake. I'm not the baker." But he never got past the first word. No one waited for him to finish.

"Away with the scoundrel!" roared the King. "Toss him into the deepest, darkest dungeon!"

109. Rough hands again seized the kitchen helper, dragged him out of the hall, and down long hallways. He screamed, "I-I-I'm in-in-innocent!" But no one listened. He was carried off to the deepest, darkest dungeon.

The King had slumped back into his seat, pale and spent. He closed his eyes, and hung his head to one side, like the coat-of-arms above the chair.

It was quiet, very quiet in the huge hall, which was still filled with the fragrance of the raisin buns. The lords and ladies looked on in sympathy.

Poor King to be mocked so outrageously! But it was about to get worse, much worse. Look, look at the King.

110. The King sat quiet and unmoving. What was that strange taste in his mouth? Was that from the exploding bun? Suddenly a horrible thought flashed through his mind. His heart leaped. He had swallowed a piece of that awful bun!

He jumped up. "Poison!" he cried. "I think I've been poisoned! Help, help!"

But who was there to help? All the doctors in the kingdom had long ago fled or been banished with their ears notched.

"The doctor, the miracle doctor," whispered someone. And another repeated it after him. "The doctor, yes, get the doctor!" The cry went up. "The King needs the doctor!"

111. "The doctor! Where's the doctor?"

A great panic broke out in the hall and spread through the whole palace. Whether it was true what everyone was shouting to one another no one knew, but everyone believed it and made it even worse. "The King's been poisoned! The King has collapsed. He can't even hold up his head anymore. Oh, he's in bad shape. The doctor, get the doctor!"

The chamberlain with the gold cap who had ordered Baker Bumble to prepare the seven potions led the way. "I know where he is. In the lab beside the palace. Follow me!"

A large, noisy crowd of nobles and servants rushed through the garden toward the lab.

112. In the kitchen the evil doctor had enjoyed his share of the delicious raisin buns. The stone oven on which he sat resting was still a little warm. He rubbed his hands together in self-satisfaction. He could almost feel the cold, shiny gold ducats in his hands. More and more of them.

Tomorrow he'd ask for his first hundred from the Royal Treasurer. Since the buns had turned out so well and the King and the court had enjoyed them so immensely, he had no doubt that he would get them. And another hundred ducats two days from now. And — Hush! What was that noise in the garden?

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TRADITIONAL FAMILY BAKING

Harro Van Brummelen

Continued from page 5

pendent Schools] Act, though some parties would likely not increase the level of funding. We have to be very much aware of the fact that there may be regulations that we'll find unacceptable, and we'll just have to make it clear that under such conditions we cannot accept funding.

As for 100 percent funding, our association has gone on the record as wanting to see the level of funding raised, but never wanting to see 100 percent funding. On the one hand you can make a case for 100 percent funding from the point of view of justice, in that if our parents want to have this type of education they should receive the same grants as those received by public schools. On the other hand, our association believes that there should be some parental responsibility for education. That should also be reflected by parents paying part of the education of their children. We feel this should be a principle even for public schools, except of course for parents who could not possibly afford it. That kind of economic incentive would also mean that parents take a real interest in the school, and if that were to be the case throughout the educational system, both public and independent schools would be better schools for it.

CC: In the public schools there is declining enrolment. Will this trend have an effect on Christian schools?

HVB: In British Columbia, interestingly enough, declining enrolment is bottoming out. We're getting such an influx of people from different parts of Canada — look at the housing crisis here — that the decline this year was much less steep than had been anticipated and a slight increase in enrolment is expected within a few years. In fact some people are even saying that there may be a shortage of teachers again. Our Christian schools have been affected, though, by smaller family size. The number of Christian Reformed eligible students has declined over the past six or seven years. In most places, however, enrolment has been steady or has increased slightly in the past few years. When I came here [to British Columbia] three years ago we had about 2,400 students and we're up to 3,200 at the moment. That also includes expansion into different grade levels, and four or five new schools as well.

CC: How is your relationship with other Christian school organizations in B.C.?

HVB: Generally good. We have a good relationship with the Catholic schools as well as with a number of individual Christian schools . . . At the same time, our approach with respect to educational philosophy and government relations differs considerably from that of the so-called A.C.E. schools, which use a narrow programmed learning approach.

CC: What is SCSBC doing in curriculum development?

HVB: We have a two-pronged approach to our curriculum development. We're far too small, of course, to publish textbooks. We're first of all, developing a curriculum handbook which, in different subject areas, gives teachers curriculum guides that provide the main goals, themes, topics, skills, resources that can be used at different grade levels. The second thing we have done is to set up a curriculum resource bank. We have about 250 units in that resource bank and they come from all kinds of sources, mostly from individual teachers. We set up an exchange program with Alberta and Ontario so that we get their units and they get ours. We also ask small groups of teachers to develop certain units. Last summer we had a group of three teachers develop a unit on Canadian government for the grade five level. The summer before we did a unit on grade four native studies. At the same time, we have also developed a number of resource papers. We had one curriculum writing conference for CSI this past summer. We also offer summer courses every year.

CC: How do you feel about the increasing teacher unrest and militancy in the public school system?

HVB: I think it has an effect on children. The fact that teachers become militant [regarding indexing of pensions in B.C.] and almost immediately take rather forceful action — classes will be disrupted for a day [because of a one-day illegal strike] — is going to affect the attitude of the children. It's part of a larger picture that relates to the crisis of authority that we talked about. In a secular society, if there are no norms, if there is no starting point, if you have no biblical basis for authority, then gradually the whole concept of authority gets eroded because it's on a very shaky foundation. This week we're presenting a brief to the Minister of Education and we deliberately made it a joint presentation of the Society of Christian Schools, which is actually an association of school boards, and the Christian Teachers' Association, and the Christian Principals' Association. I think that in public school circles that would be unheard of. But we're trying to make a point with the ministry in that way too.

CC: To indicate a unity of purpose.

HVB: That's right, in that we try to be a real Christian community. "Community" has the word "unity" in it, of course.

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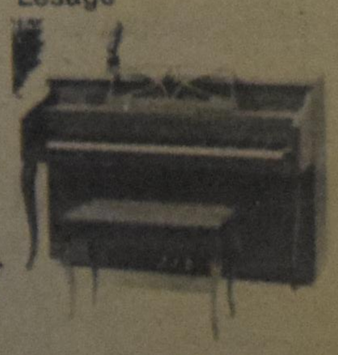

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Ten Days for World Development

by Wilma Binnema-VanderSchaaf
C.C. Staff

The national events surrounding Ten Days for World Development, with speakers on tour across Canada, began at the end of January. Local ecumenical committees organized their events around the arrival of the various speakers and resource people and then often sponsored meetings and workshops long after the speakers had returned home.

The Edmonton local committee is no exception. January 31 was the first event in Edmonton. On this Saturday, the Ten Days for World Development program kicked-off in Edmonton, in a workshop setting.

Eunice Santana (de) Velez from Puerto Rico provided the Third World perspective on "Industrial Development in a Colonial Context." Eunice Santana (de) Velez was born in Puerto Rico, moved to the U.S. at age 9 and completed most of her formal education there. She was ordained as a minister of the Christian Church (Disciples of Christ) in 1965, served in Venezuela and Bridgeport, CT, and returned to Puerto Rico in 1973. She is presently a full-time volunteer of the National Ecumenical Movement of Puerto Rico.

Arthur K. Davis, professor of Sociology at the University of Alberta provided the Canadian-Albertan context for the same topic. The workshop began at 10 a.m. and ended by 3:30 p.m. on Saturday, January 31. It was held at the McDougall United Church Banquet Hall (10025 - 101 St.)

The theme of the Ten Days for World Development program across Canada, for the second year in a row is, "Making a Living." Discussions on meaning of work, discrimination, health and safety, analysis of the political economy of First and Third World nations, and making the connections, will be taking place across Canada. Is the working man or woman just a cog in the economic machine or can one work with dignity and self-determination?

The second person on tour through Western Canada is David Campbell, poet and singer. An Arawak Indian from Guyana, he now lives on Manitoulin Island, ON, close to Lake Huron. He writes and sings songs about, and sometimes for, native peoples everywhere. The songs speak of celebration of one's native heritage. He also writes about other oppressed groups; immigrant workers, minority groups, etc., with the same gentleness and soft critique. David will be in Edmonton on February 7. He will give a concert at the Provincial Museum auditorium at 8 p.m.

Ten Days for World Development is a development education program sponsored by five Canadian Christian Churches (Anglican, Catholic, Lutheran, Presbyterian, and United) which is aimed at both church supporters and the general public. The program's assumptions and motives are Christian, its concerns being shaped by a biblical and historical social justice tradition which favours the poor, the oppressed and powerless of society.

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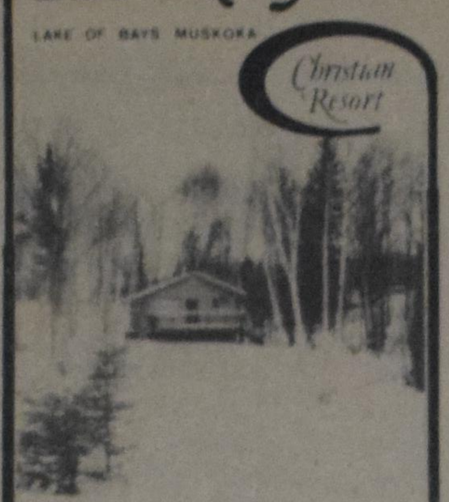

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Popular Music

Latest offerings by Christian Musicians are a letdown

by Bill Van Dyk
C.C. Music critic

Looking over major trends and developments in rock music over the past year, two important qualities consistently stand out. First, is the growing commercialism and indifference of "hit"-oriented pop music — and today commercialism means one bland repetitious love song after another. Second, is the growing pessimism of the more sensitive and gifted songwriters. Both trends *seem* at a dead end, but both continue. Love songs go on because they always seem to be commercially successful. The pessimism continues as long as some artists feel that there may be some hope somewhere which they must continue struggling for.

So it's not surprising when Bruce Cockburn (pronounced Koburn), on his new album, *Humans*, acknowledges that "I'm a fool for thinking/things could be better than they were today..." He does seem to be a fool, for he runs counter to almost every trend going in pop music. But that is also where his genius lies. In his struggle to continue hoping, as a Christian, Cockburn penetrates to the heart of the most critical issues of our time. In this way he is unlike most non-Christian pop singers, and, surprisingly, also unlike other Christian performers.

Humans is an album totally involved in bringing Cockburn's Christianity to bear on human problems. That does not mean that he supplies easy answers like: be saved and everything will be beautiful for you. Cockburn does not see being a Christian as an easy task. He does not offer sugar-coated redemption, and his message isn't only directed to Christians.

According to Cockburn, every man bears the image of God and as such is entitled to be fully human. But evil forces in the world try to rob man of humanity. It tries to turn him into an alienated, isolated individual, who becomes a pawn of superhuman forces like the state or business corporations. He describes Italian terrorists, for example, as "the politician's tool/When you're a fighter, you're everybody's fool." It would have been simpler for him to say that the terrorist is a "sinner" but in so doing it would be easy to overlook the institutionalized structures of oppression and exploitation which gave rise to terrorism in the first place.

Cockburn sees both sides to every coin, not in a humanistic, relativistic sense, but in the sense of Christian compassion: "Behind the pain, fear, etched on the faces/something is shining like gold, but better/ rumors of glory . . ." It is compassion for those behind whom stands the image of God, a potential member of the Kingdom — "rumors of glory."

In the same way, Cockburn sees that the breakdown of marriages in our culture is the result of a failure to see the God-given sanctity of the bond between husband and wife. When people reject this aspect of marriage, they fail to make the effort to succeed as a couple: "Man and a woman/ made to be one flesh/nobody said it would be easy...."

I know of no other Christian songwriter who is so able to pinpoint the heart of an issue from a Christian perspective as Cockburn can. He is not satisfied with the simple conclusion that divorce, or sensationalized violence in films, or terrorism, or materialism, are sins — they are — but he presses on to the deeper connection between man's self-glorification and his rejection of the image of God in himself. Pornographic movies, then, are real evidence of man's distance from God. By being part of a culture that has distanced itself from "the loving presence of the Father" we ourselves run the risk of alienation and isolation — of becoming "living human voodoo dolls."

Musically, *Humans* is absolutely superb, meticulously crafted and engineered, and engagingly performed. Cockburn's vocals range from meditative to urgent and intense. The arrangements lean heavily on Cockburn's folk roots — dominated by acoustic guitar, drums, and organ or synthesizer. *Humans* is easily Cockburn's best and most accessible album to date. Highly recommended! (If you buy it, listen to it a few times before making a judgment — exquisite craftsmanship takes time to appreciate fully.)

★ ★ ★

For those of you who like Anne Murray, but are willing to consider alternatives, try Emmy-Lou Harris' *Roses in the Snow*. Harris, who used to sing back-up to Bob Dylan and Neil Young, among others, is a silky-voiced country and western singer with strong gospel and folk roots. *Roses in the Snow* is a return for her to those roots. Her music is plain and simple country and gospel, but her voice is arguably one of the best in popular music. (Perhaps you have already heard her version of Paul Simon's "The Boxer" on the radio.)

Country and Western music usually runs far from my own taste in music. One of its inborn traits remains moral duplicity (contradictory values and beliefs). Even *Roses in the Snow* lists oldtime gospel tunes alongside a song about vengeful, adulterous relationships ("I'll go steppin' out too"). Yet *Roses in the Snow* is an example of the best of a sometimes questionable tradition. The gospel tunes are convincingly and humbly rendered; there is obviously a genuine feeling for the material and sincerity in the voice. Best of all, the songs are *evocatively* performed. Which is to say, they create a response in the listener. It makes for refreshing, relaxing listening. The guest "stars" on this album, (Linda Ronstadt, Johnny Cash, Dolly Parton, and Willie Nelson), always highlight, rather than upstage, the material.

The result is music as "nice" as Anne Murray's but with much more integrity, originality, and lasting interest. *Roses in the Snow* will appeal to listeners of all ages and tastes.

★ ★ ★

The latest word on Bob Dylan is that he is reconsidering his exclusion of all his old songs (about justice and so on), from his concerts. For the past year he has only performed material from his two post-conversion albums: *Slow Train Coming* and *Saved* is a collection of songs about only one thing: the pure and simple fact of Bob Dylan's conversion to Christianity. While I see nothing wrong with celebrating good news, good news does not great music make. There

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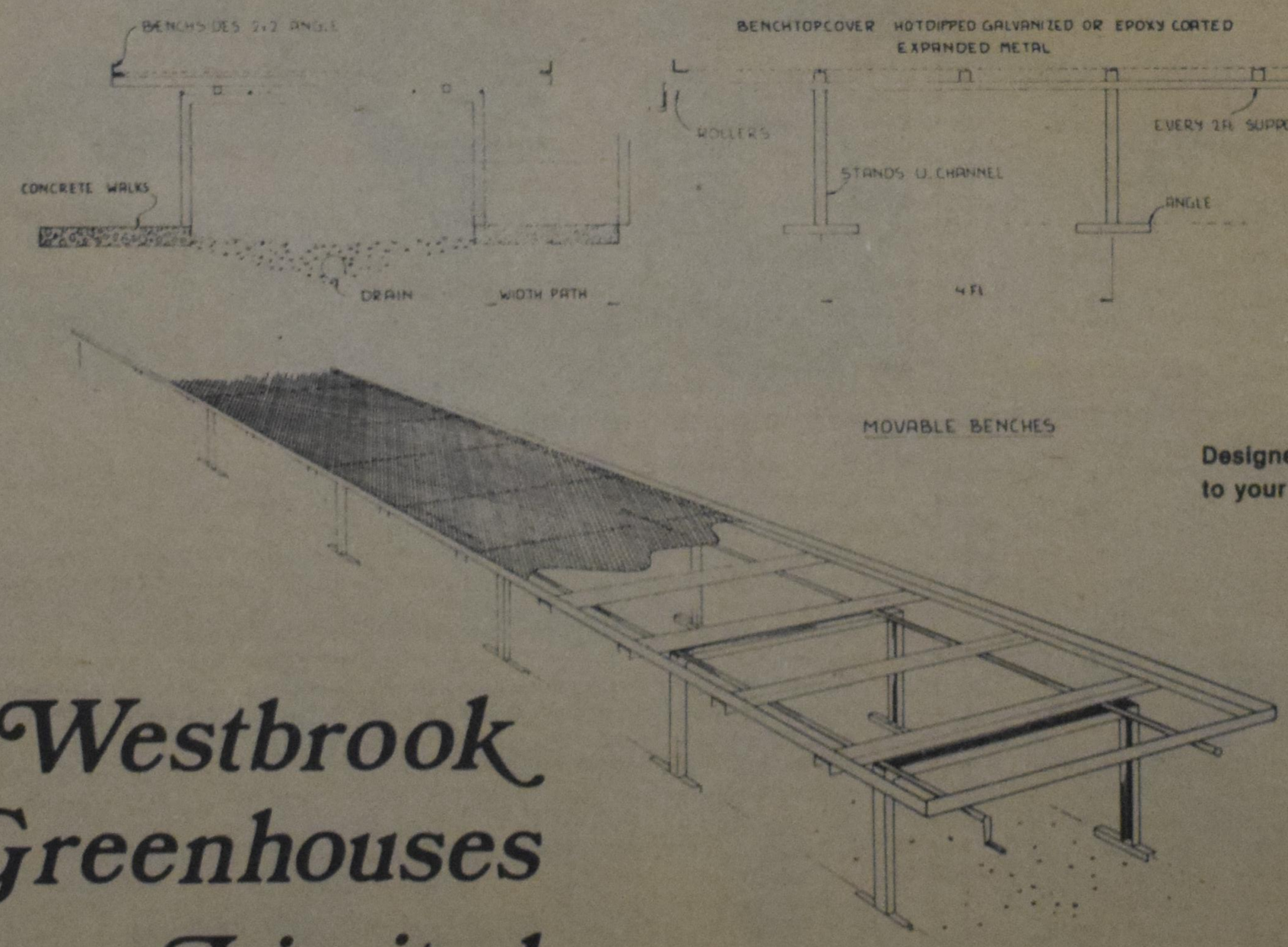

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has to be something more — some new perception or idea, some striking image, or uplifting message, as there was on *Slow Train Coming*.

But unlike Cockburn, Dylan has no new insights and unlike Emmy-Lou Harris, *Saved* is utterly dismal musically (thanks in part to a sloppy back-up band and poor engineering of the recording.) Dylan's voice is hoarse and more nasal than usual (thanks to a long concert tour just before recording the album) and the arrangements, with the dominant percussion and electric guitars, are overbearing and monotonous.

If it's any consolation, Dylan, in the past few years, has shown a marked tendency to follow up his weaker albums with exceptionally strong ones. But until his next one comes out, only listeners who enjoy hard, driving gospel-rock, no matter how poorly recorded, will enjoy *Saved*.

Van Morrison's new album *Common One* is also, unfortunately, a bit of a disappointment. There is no question of musical inventiveness or originality here; nor any question of talent and skill, especially in the case of Morrison's singing. The problem is that *Common One* is highly experimental and innovative — so much so that I believe most listeners will find it difficult to understand and appreciate, (as I did).

Morrison has obviously found great peace and beauty in his conversion and he tries hard to translate this into musical terms. This makes the album respectable but no less difficult to appreciate.

Morrison is deeply involved with sounds and textures of sounds; he uses his voice often as another instrument, trying to evoke feelings he can't quiet convey in words. It's a likeable attempt but, unlike last year's *Into the Music*, the images are too loosely tied together to give a distinct impression.

Philippine climate challenges missionaries

by Anne Kwantes

Mrs. Kwantes is a missionary living in Manila, Philippines.

"Mabuhay! Welcome!" is the Filipino greeting to visitors.

Arriving at the Manila International Airport is an experience in itself. When travellers have passed the necessary customs and luggage checks and walk outside, the first minute is one of wonder. Faces, faces, faces all around, people pressing so close it is difficult to know in which direction to walk.

Porters, guards, well-wishers, they all seem to crowd around. Quite a few times I've watched people look around rather anxiously, then smile broadly when they noticed a familiar face, or work their way through the crowd, looking worried. A new airport is being constructed, but will not be ready for several more months, so our "Mabuhay" smile will have to cover the frustration of that first arrival.

We load our luggage into the car, and soon we're on our way; past the Departure Building, past the Domestic Building, and through the poor, dirty area which cannot be avoided. After that we soon near the business section.

Manila's population of nearly eight million means that the city shares other big cities' problems of pollution, housing, and such, and it takes very little time to recognize such problems here. Mrs. Imelda Marcos, First Lady, is Governor of Manila. She has initiated many projects to make Manila an internationally known city, to stimulate tourism, and to upgrade the people's well-being. This is seen along the Manila Bay, where an area of land was reclaimed from the sea, and where today there is a complex of beautiful, modern buildings with facilities for conferences, concerts, theatre, and trade exhibits. Nearby are large hotels, and this is where most visitors from foreign countries stay. From here, when the weather is good, we can watch gorgeous sunsets with palm trees in the foreground, and large ocean freighters outlined against the colourful evening sky.

A short distance away is *Intramuros* ("within the walls"). In the late sixteenth century the Spaniards built a heavy, thick wall around the Spanish style town they had laid out. This thick wall was to provide protection from intruders. This it did, and it stood for three and a half centuries. During the Second World War, in 1945, it was almost completely destroyed during Japanese-American fighting. Today an ambitious restoration project is under way to rebuild this wall.

Let us stop inside *Intramuros* for a few minutes, and go inside the Manila Cathedral. The church, large and semi-dark, is cool. Some worshippers have knelt to pray; we notice the statues along the walls, and the coloured windows high up near the ceiling. Actually this building is the fifth church on this site. The first four were all destroyed and then rebuilt, so that today's imposing structure is barely twenty-five years old.

Back on the street a young man claims to have "watched" our car and seen to its safety; he asks for some money. Although we do not really feel it necessary to receive such "favours" we give the boy a few coins, and continue on our way.

The streets here are crowded, especially with jeepneys, the colourful and inexpensive transportation of Manila. Along the streets we see the people: some well-dressed, others poor, children playing on the sidewalks, and the inevitable beggars. They are not really permitted to beg on street corners, but somehow find their way there. When I see the poor, I'm glad that it is never cold here, for where would they get coats and shoes?

Whew, the sun is hot. It is mid-afternoon now, and the combination of 30 degrees C. temperatures and high humidity is uncomfortable. Seasonal changes are slight in Manila, but day and night temperatures differ considerably. When the sun goes down it will cool. Because it is January, and cool season, we can expect the low tonight to be around 23 degrees C., lovely for sleeping. We enjoy this especially because we know that in a few months even the nights will be hot after scorching days.

Ah, there's home. Our house is airy, with high ceilings. The windows have bars, but are always open to catch the breeze. Stone floors also are cool. Let's bring in the luggage, wash up a bit, and then enjoy a cold drink (unless you prefer hot coffee or tea!), and get acquainted a bit.

Our boys are home from school already. They attend Faith Academy, an interdenominational American school. This school, begun by missionaries for their children, is a Christian school with a good academic standing, and it gives its students the education they need when they return to their home country after high school graduation. We are thankful for Faith Academy, and for its dedicated teachers. Education of the children is one of the most difficult family concerns for missionary parents. Not so few missionaries, unable to solve the problem of education on the mission field and unwilling to send their children away, have felt it necessary to return home for at least a few years. Faith Academy is a blessing indeed!

You say you would like to go for a walk before supper. Good idea. In half an hour we can easily gain some impressions. You see the potholes which you felt when we were in the car. You notice the armed guards at store entrances, and you wonder what to do about the children who see our foreign faces, and run toward us with open hands, asking for money. You admire the palm trees along the streets, and the lovely bright red poinsettias bushes, still in bloom.

We had better go home now. It is after five, and it will soon be dark. Here in Manila there are, roughly, twelve hours of daylight and twelve hours of darkness each day, and when it is time, the tropical night comes quickly.

After a shower and supper you feel tired, and no wonder. Because of the time changes when you were in the airplane, it is as if you'd been up all night, and we can readily see that you would like to go to bed.

You have written, and asked about life on the mission field. We are glad that you have the opportunity to be here, and to see for yourself. Visiting the places where the Christian Reformed Church missionaries work will have to wait until you have rested, but already you have a good idea of how one missionary family lives in Manila.

Good night!

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Als wij de Heilige Schrift willen ‚verstaan' dan is het toch van de grootste betekenis dat wij haar, net als de Here Jezus, de profeten en de apostelen de Schrift die in hun tijd bestond aanvaarden als het Woord van God, geinspireerd door de Heilige Geest. De Heilige Schrift is immers Gods openbaring. En die openbaring is ons gegeven opdat wij God zouden kennen als onze Vader in Jezus Christus door de Heilige Geest. Onze verlossing wordt er in geopenbaard. De enige weg de enige Naam waarlangs en waardoor wij kunnen worden behouden.

Iemand die de Heilige Schrift aanvaardt als het Woord van God, als Gods openbaring, die behoort te belijden dat de Heilige Schrift meer is, ik zou ook willen zeggen, iets anders is dan voorstellingen en beschouwingen van mensen. Zij gaat er boven uit. Het is dan ook fout als men meent dat gedachten geopenbaard in de Heilige Schrift hun oorsprong vonden in mythische voorstellingen van Israel omringende volken.

Niet genoeg kunnen wij in onze tijd het openbaringskarakter van de Heilige Schrift benadrukken. Dit openbaringskarakter verdraagt zich b.v. niet met de opvatting dat Genesis 1-3 slechts een ‚belijdenis' van het Joodse volk zou zijn, waarin de Joden spreken over hun God, die de Schepper is van hemel en aarde. God spreekt dan niet, alleen de gemeente. Wij moeten blijven vasthouden dat God openbaarde, en dat de Heilige Schrift een (gedeeltelijke) neerslag is van die openbaring. Gedeeltelijk, want God heeft veel meer geopenbaard dan er in de Heilige Schrift te lezen is.

Omdat de Schrift Gods openbaring is mogen we ook tot de conclusie komen dat de Schrift betrouwbaar is. U leest in de Schrift dat het getuigenis des Heren betrouwbaar is, dat het Woord van de Vader de waarheid is. En de eigenschappen van de Heilige Schrift, haar noodzakelijkheid haar gezag, haar genoegzaamheid en haar duidelijkheid blijven ondanks allerlei Schriftcritiek door de eeuwen overeind staan.

En wie werd niet vertroost door de tekst: Uw woord is een lamp voor mijn voet, en een licht op mijn pad. Als we de bijbel lezen dan zien we dat Gods Woord een licht is, en we worden door dat Woord is ons geloof versterkt. Dat Woord is ons niet gegeven in een soort geheimtaal die alleen ingewijden kunnen verstaan, zodat het geopenbaarde Woord van God ‚vertaald' zou moeten worden, anders blijft het voor ons onverstaanbaar. De bijbel is ook niet zo'n moeilijk boek dat de wedergeborene het zou moeten leren lezen. Iemand die door de Geest van God wedergeboren is verstaat het Woord des Heren, want dat Woord is doerzichtig. Het profetische Woord is een licht dat schijnt in een duistere plaats. De weg der zaligheid is duidelijk te zien. Als u maar leest, en leest, dat ziet u het, de Schrift openbaart de weg tot behoud. Juist omdat Gods Woord een licht is op uw pad, kan de Here Jezus de Emmausgangers vermanen: O onverstandigen en tragen van hart, dat gij niet gelooft alles wat de profeten gesproken hebben!

De bijbel is een oosters boek. Er is een gevaar dat het oosters karakter overdreven nadruk ontvangt. Men krijgt soms het idee dat men denkt dat de Heilige Schrift door dat oosters karakter een duister boek zou zijn. De doorzichtigheid van de Schrift lijdt daar echter niet onder. Tegenstrijdigheden worden ontdenkt in de Heilige Schrift. Die worden dan door sommigen uitgespeeld tegen te betrouwbaarheid van de Schrift. Andere zeggen: „daar heb ik geen last van, mijn geloof wordt er niet door gehinderd." Beide benaderingen van dit probleem der tegenstrijdigheden zijn niet goed.

We moeten die ogenschijnlijke tegenstrijdigheden niet uitspelen tegen de betrouwbaarheid van de Heilige Schrift, noch hen in mindering brengen van die betrouwbaarheid. Wij moeten ook niet doen alsof er geen ogenschijnlijke tegenstrijdigheden bestaan. Wij behoren met eerbied tegenover dit probleem te staan, en wellicht concluderen: Wat ons als tegenstrijdigheid voorkomt, moeten we laten staan als iets dat wij (nog) niet zien of weten, of zien als betrekking hebbend op verschillende situaties. Zulke tegenstrijdigheden verduisteren echter in geen geval de genoegzaamheid, noch het gezag, noch de duidelijkheid (doorzichtigheid) van de Heilige Schrift. Het is altijd belangrijk na te gaan dat God Zijn openbaring gegeven heeft aan de Joden, aan de heidenen, maar wij moeten er wel ter dege oog voor hebben dat God Zijn openbaring niet alleen gegeven heeft voor hen die haar het eerst ontvingen. Zij was bedoeld voor de mensheid. Zijn openbaring moet doorgegeven worden aan alle volken. Het is Gods Woord voor de wereld. Het enige Woord van God, sprekend van heil door Jezus Christus, de enige weg tot de Vader. Op zeer doorzichtige wijze wijst de Bijbel die ene weg aan voor iedereen.

J. VanHarmelen

Goderich welkomt het gezin Troeung

door George Bonavia

(Canadian Scene) — Vorige maand is het gezin Troeung officieel welkom geheten door Eerste Minister Trudeau en de Minister van Werkverschaffing en Immigratie Lloyd Axworthy. En hiermee kwam een einde aan de immigratie van 60.000 vluchtelingen, die gedurende de afgelopen twee jaar door de Canadese Regering in Canada toegelaten zijn in het kader van een speciaal door de regering ontworpen plan. Het gezin arriveerde aan boord van een chartervliegtuig dat in Montreal was geland.

De familie bestaat uit twee broers met hun vrouwen en kinderen: Bouy Heung Troeung, 35, en zijn vrouw Yok Choeung, 33, zonen Seu Meng, 10, en Seu Pheng, 9, en dochter Y Dang die in januari geboren is in een vluchtelingen kamp. De andere broer, Bouy Sou Troeung, 38, was in gezelschap van zijn vrouw Seam Ngoun, 37, dochters Su Chou, 15, Neary, 11, en zoon Vannak, 6.

De familie gaat in Goderich, Ontario wonen en staat onder de zorg van de St. Peter's Catholic Church, waar ook hun derde broer, Hun Troeung, en een zuster, K. Troeung, wonen, die verleden jaar maart gekomen zijn, gesponsored door de Knox Presbyterian Church.

De heer Axworthy wees er op dat, hoewel hiermee voldaan is aan de belofte om 60.000 mensen uit Indo China toe te laten, dit niet betekent dat de mensen in Zuidoost-Azie nu niet meer geholpen kunnen worden. In 1981 zullen 16.000 refugees toegelaten worden van over de hele wereld, waaronder 8.000 uit Indo China. Men verwacht dat particuliere groepen verder nog 5.000 refugees van over de hele wereld zullen laten komen onder hun verantwoordelijkheid.

Albert vanderHeide legt functie neer

Windmill Herald — Op een recente bestuursvergadering van de Ethnic Press Association of B.C. heeft de heer A.A. van der Heide, eind-redakteur van *The Windmill Herald* en *Hollandia News*, zijn ontslag ingediend als secretaris van de organisatie. Hij stelde zijn lidmaatschap in het bestuur eveneens ter beschikking, hoewel hij als „past-president" alle funkties kan en wil bijwonen.

Als reden voor zijn besluit zei hij dat hij de afgelopen tien jaar zich altijd voor de organisatie had ingezet. „Ik was destijds het jongste lid en bijna de helft jonger dan mijn voorganger, die voor mij voorzitter was. De organisatie wordt nu erkend als een vrij aktieve groep, met duidelijke doelstellingen en heeft een voorzitter met brede ervaring.

„Mijn voornaamste doel, om de organisatie organisatorisch op een betere leest te schoeien, is bereikt. Als een ex-bestuurslid zal ik altijd geinteresseerd blijven en het bestuur zonodig stimuleren. Het secretariaatschap kon ik het laatste half jaar niet waarnemen wegens mijn gezondheid. De waarnemers doen er nu goed aan om deze taak te blijven voort-zetten."

De heer Van der Heide voegde eraan toe dat zijn bedrijf het laatste jaar een fabelachtige groei heeft meegemaakt en dat hier door meer beroep gedaan wordt op zijn tijd.

PERSOVERZICHT

• Oh, oh, daar heb je de poppen aan 't dansen: de kommissie in het Engelse parlement belast met het brengen van advies inzake Canada's verzoek om grondwetsherziening gaat tegen het inwilligen van dat verzoek adviseren. Mocht dat advies aangenomen worden dan zitten we, of liever gezegd de regering in Ottawa, met de bruingebakken peren. Dan zou er waarschijnlijk niets anders opzitten dan de grondwet ongewijzigd thuis te brengen, zoals Clark en vele anderen dat graag willen zien gebeuren. Maar dan beginnen we weer die eindeloze rondes van besprekingen tussen Ottawa en de provinciale premiers. Al met al zou Trudeau's positie door danig prestigeverlies ernstig gekompromitteerd worden.

• Gesteld nou eens dat we helemaal geen olie uit Saudi-Arabie meer zouden krijgen wat zou er dan gebeuren? Dat was de vraag die de Raad voor Energie Toewijzigingen zich zelf stelde. Het antwoord kwam er op neer dat in dat geval iedere Canadees zich zou moeten beperken tot het maximale gebruik van 31 gallon benzine per maand.

• En over benzine gesproken: die Reagan in Amerika is wel een man van zijn woord: hij heeft met een forse handtekening alle prijskontrole van dat artikel verwijderd, hetgeen de prijs daar zo ongeveer 13¢ per gallon omhoog zou kunnen doen gaan. Reken daar even bij dat in Canadees geld de Amerikaanse dollar een goeie vijftien cent meer waard is, en dan begrijpt u wel waar Amerikanen die in de buurt van de grens wonen hun autotje gaan opvullen. Die hogere prijs bij onze Zuiderburen zou ook als gevolg hebben dat vele oliemaatschappijen hun boortorens daarheen emigreren, wat natuurlijk op minder productie hier in Canada zou neerkomen. Geen wonder dan dat de regering zoveel mogelijk oliemaatschappijen wil uitkopen en dat minister Lalonde met een plan rondloopt om de maatschappijen bij wet te dwingen om hier in Canada te boren. Het ingediende wetsvoorstel C-48 tracht dit te bewerkstelligen.

• De United Church, Salvation Army en de Baptist Federatie van Canada hebben gezamenlijk een verzoek bij de regering ingediend om het gegok met de loterijen te staken. Het Christian Reformed Kommittee voor Kontakt met de regering had al eerder zulk een verzoek aan de regering voorgelegd. Maar u weet het wel: „het geld dat stom is, maakt recht wat krom is." Er wordt teveel aan verdiend. Het euvel zal wel voortduren, als ik me niet vergis.

• Intussen blijkt al wel dat President Reagan niet voor de poes is. Hij trok krachtig van leer tegen de Russiese buitenlandse politiek en dat in een taal die niet voor misverstand vatbaar was. Hij verweet de Russen hun steun aan querrilla organizaties. Jammer genoeg noemde hij ook het verzet tegen de regering in El Salvador, en dat plaatst hem aan de zijde van een macht die nu niet bepaald uitblinkt in getrouwheid aan demokratiese principes. Een piep van oppositie tegen de regering daar en je loopt gevaar om spoorloos te verdwijnen. Het lijkt daar veel op de situatie beschreven in psalm 11: „want zie de goddelozen spannen de boog, zij leggen hun pijl op de pees, om oprechten van hart in het duister te treffen." Dat is het gevaar waaraan tenminste sommige van onze zendelingen bloot staan.

• Een Indonesies passagiersschip ging onder en er wordt gevreesd voor het leven van tenminste vierhonderd opvarenden.

• Tussen de Palestijnen en Israel was het weer oog om oog en tand om tand. Bommen en raketten eisten het leven van burgers in het grensgebied van Israel en Libanon.

• En soms moet je tot je schaamte bekennen als dominee dat je veel teveel kennis verondersteld bij de gehoor. Dat bleek weer eens toen ik in verband met het werk van de C.R.W.R.C. sprak over armoede. Ingevend aan een plotselinge inval vroeg ik een van de jongere catechesanten of ze ook wist wat armoede was. „Jazeker dominee," antwoordde ze, „dat is als je iedere dag macaroni moet eten." Ze zei het met een toon in haar stem die wilde zeggen: „mij hoef je niks meer te vertellen, ik weet ervan mee te praten."

Carl D. Tuyl

Het uur zingt

(Canadian Scene) — In Nederland zegt men: „Het uur zingt." En dat is ook zo in Nederland, maar dat is ook zo in Victoria, de hoofdstad van Brits Columbia.

In bijna alle kleinere plaatsen in Nederland kan men kerkklokken horen die de tijd aangeven. In Victoria gebeurt hetzelfde, dank zij de Netherlands Centennial Carillon Tower. Ieder kwartier kan men in de buurt van Victoria's Inner Harbour de tonen van het carillon horen en minstens twee keer per week wordt het carillon bespeeld door de provinciale beiaardier Herman Bergink.

Hier vinden we dus een klein stukje Holland in een stad die over het algemeen wordt gezien als een „klein stukje oud Engeland." De carillon toren, die bijna 27 meter hoog is, staat op de hoek van Belleville en Government — een paar stappen van het Provinciale Museum, de Parlementsgebouwen en het Empress Hotel — is een geschenk aan Victoria van de Nederlandse gemeenschap van Brits Columbia, op drie na de grootste etnische groep in de provincie.

Koningin Juliana heeft op 23 mei 1967 de eerste steen gelegd en op 9 maart 1968 werd de toren officieel in gebruik gesteld, ter herinnering aan Canada's Centennial.

De klokken zijn gesmeed door Petit en Fritsen in de provincie Noord Brabant in het zuidelijke deel van Nederland. De grootste van de 49 klokken werd opgedragen aan de Canadese soldaten die bij de bevrijding van Nederland hun leven gelaten hebben.

In 1971 zijn er 13 klokken aan het carillon toegevoegd. Dit werd gefinancierd uit de opbrengst van platen met carillon muziek door Bergink en zijn leraar, Leen 't Hart, de beroemde Nederlandse beiaardier. Het carillon is nu het grootste in Canada.

Vijf en tachtig treden leiden naar de speeltafel met grote stokvormige toetsen die met handen en voeten bespeeld worden. De klokken die ieder kwartier luiden worden automatisch bespeeld door middel van een tijdklok en een „player piano" rol. (Met permissie overgenomen uit het tijdschrift *Beautiful British Columbia*.)

Prinses Irene vraagt echtscheiding aan

Windmill Herald — Prinses Irene, de 41 jarige zuster van koningin Beatrix, die in 1964 huwde met Prins Karel Hugo van Bourbon Parma, een pretendent naar de Spaanse troon heeft tot echtscheiding besloten.

Jarenlang heeft prinses Irene zich ingezet voor de politieke idealen van haar echtgenoot die het tot stand brengen van een socialistische maatschappij in Spanje beoogde. Hij wilde dit bereiken met behulp van de overigens zeer traditionalistische Carlisten partij, waarvan hij de leider is.

De politieke ontwikkelingen na de dood van Franco hebben overduidelijk aangetoond, dat de ideeën van Prins Karel Hugo geen schijn kans hebben. Volgens niet officiele berichten heeft Prinses Irene zich om die reden uit de Carlistische beweging teruggetrokken, hetgeen de voornaamste oorzaak zou zijn voor de verwijdering tussen Prinses Irene en haar echtgenoot.

Prins Karel Hugo zou zich tegen een formele echtscheiding verzetten om persoonlijke, godsdienstige een politieke redenen. Men verwacht dat de prinses zich toch niet zal laten weer houden om een eis tot echtscheiding in te dienen.

Ongeveer twaalf weken geleden verliet Prinses Irene met haar vier kinderen Spanje en vertrok naar Nederland, waar ze voorlopig haar intrek nam bij haar ouders op paleis Soestdijk, maar nu een bungalow heeft betrokken in Laren (N.H.)

Nieuwe ambassadeur van Nederland

De nieuw benoemde Ambassadeur van Nederland in Ottawa is, Mr. Naboth van Dijl. Hij komt vanuit Den Haag, Nederland, waar hij werkzaam was als Directeur van het Department van Zaken voor Afrika en het Midden Oosten. Mrs. van Dijl, geboren Dennery, vergezelde haar echtgenoot.

Sinds zijn toetreding tot de buitenlandse dienst in 1951 is de nieuwe ambassadeur van Nederland werkzaam geweest in New York (UN), Teheran, Bonn, Addis Ababa, Parijs (Nato), Brussel (Nato), Washington, en Moskou. Hij is Officier in de Orde van Oranje Nassau, Commandeur in de Orde van het Eiken Kruis van de Groothertog van Luxemburg, drager van het Officierskruis in de Orde van Verdienste van de Federale Republiek Duitsland en Officier in de Orde van de Kroon van Iran.

Mr. van Dijl is geboren in Rotterdam op 23 april 1923. Hij is gepromoveerd in sociale geografie en in rechten aan de universiteit van Utrecht en is in het bezit van een MA degree van de Stanford University (USA). Hij volgt Mr. Paul Willem Jalink op die Ottawa verliet op 21 december 1980.

Bejaarden in Ontario hebben nu hun eigen gids voor diensten en programma's.

Ontario's bejaarden hebben voor een groot deel bijgedragen aan onze provincie, en om te maken dat zij een meer gezond en actief leven leiden heeft de regering van Ontario een boekje uitgegeven dat heet: „Guide for Senior Citizens." Dit handige naslag boekje beschrijft alle diensten en programma's die er voor bejaarden zijn.

De gids bevat informatie betreffende programma's met betrekking tot de gezondheid, assistentie bij huisvesting, belastingtoeslagen, gemeenschapsclubs en centra, en vele andere onderwerpen die interessant zijn voor bejaarden in Ontario. Eind februari zullen alle bejaarden die een Old Age Pension krijgen een copie van dit boekje in de brievenbus vinden.

Alle anderen die een exemplaar van deze gids willen ontvangen kunnen schrijven naar: Ontario Government Publications Centre, 5th Floor, 880 Bay Street, Toronto, Ontario M7A 1N8.

De regering van Ontario werkt om mensen te helpen.

Ontario

Margaret Birch,
Provincial Secretary
for Social Development
William Davis, Premier

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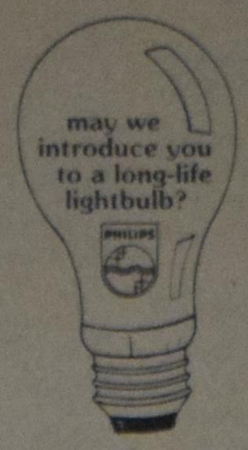

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THANKS

VAN LENTHE: Our sincere thanks to our children, grandchildren, relatives and friends for all the gifts, cards, flowers and best wishes we received on our 40th Wedding Anniversary. Thanks one and all!
George & Tine Van Lenthe.

BIRTHS

DAMSMA: Henry and Deb Damsma are pleased to announce the birth of their first child, KAREN VIRGINIA, weighing 7 lbs. 14 oz., born January 19, 1981 at Palmerston and District Hospital. Proud grandparents are Mr. and Mrs. Sid Sikkema and Mr. and Mrs. Peter Damsma.
R.R.#3, Moorefield, ON N0G 2K0.

GEERLINKS: "Great is the Lord and greatly to be praised!"
Alfred and Dorothy (nee Streutker) give thanks to God, the giver of life, for this miracle of love, the birth of our first child, a daughter, MELANIE TANYA, on January 3, 1981, weighing 8 lbs. 7 oz. 3rd grandchild for Mr. and Mrs. Geert Geerlinks of Embro and 4th grandchild for Mr. and Mrs. John Streutker of Woodstock.
R.R.#3, Norwich, ON N0J 1P0.

SCHOLTEN: William and Glenda thank the Lord for blessing them with the birth of a precious child, JOSHUA WILLIAM. Born December 17, 1980. Sharing our joy are his grandparents, William and Rita Winter and John and Tiny Scholten. Aunts and Uncles are, Wayne, David and Jeanne Winter, Clair and Bennett Hawkins and Jack Scholten. Great grandparents are, Mrs. B. Nydam, Mrs. M. Winter, Mr. and Mrs. J. Scholten and Mrs. C. Oostveen.
Mark 10:16.

STAM: With thankfulness to God, we joyfully announce the safe arrival of a healthy child, a son, IVAN DWAYNE. He was born on January 21, 1981. A brother for Melissa and Mark. He is the 5th grandchild for Mr. and Mrs. B. Stam, Bowmanville and the 3rd grandchild for Mr. and Mrs. A. Moelker, Bowmanville. Happy parents are Jean and Tony Stam.
R.R.#3, Jarvis, ON

STEENBERGEN: With thankfulness to God, the creator and giver of life, we joyfully announce that we, Peter and Sandra, have been entrusted with a precious son, DONALD BERT, born on January 16, 1981. A brother for Karen. Grandparents are Mr. and Mrs. L. Steenbergen of Drayton, ON and Mr. and Mrs. P. de Graaf of Auburn, ON.
R.R.#2, Drayton, ON N0G 1P0

VAN DIJK: Conrad and Anna Van Dijk, Box 209, Shakespeare, ON N0B 2P0, joyfully thank the Lord of life for the birth of their daughter, SHANTI MARIA MICHELLE, on Friday, January 9, 1981, weighing 7 lbs. 11 oz. Happy brothers and sisters are, Tracy, Timmy, Supriya and Sashi. Shanti (meaning peace), is the 22nd grandchild for Mrs. D. Van Dijk of Ottawa and the 14th grandchild for Mr. and Mrs. G. Kamphuis of Welland.

BIRTHS

VAN STAALDUINEN: Len and Chris praise God for the safe arrival of their son, LEONARD ANTHONY, 8 lbs. 9 oz., born December 19, 1980. A brother for Jeannie, Michelle and Tara. 10th grandchild for Mr. and Mrs. W. Koopman, Beachville, ON and 4th grandchild for Mr. and Mrs. C. Van Staalduinen, Brantford, ON.
20 Burdock Blvd., Brantford, ON N3R 6B6

VISSER: Hank and Janie thank and praise the Lord with the arrival of their son, LUKE HENDRIK, born on Feb. 4, 1980. A brother for Ryan and Janelle. Blessed with their 16th grandchild are Mr. and Mrs. B. Lubbers, Hannon, ON and the 8th grandchild for Mr. and Mrs. H. Visser, Oshawa, ON.

WAMSTEEKER: Rex and Leah (nee Blyleven), thank God for the precious gift of their daughter, WENDY LEAH. A little sister for Nathan. Born January 27, 1981, 6 lbs. 6 oz.
151 MacCrae Dr., Box 1027, Caledonia, ON N0A 1A0

MARRIAGES

VEUGER-SPIELMAN: We like to share our happiness in the marriage of our daughter, JENNY to Constable MEL SPIELMAN, son of Mr. and Mrs. A. Spielman of Calgary, AB, as they begin their life together with a love whose source is in the heart of God. The ceremony will take place, the Lord willing, on February 21, 1981 at 3:30 at Trinity Baptist Church, Kelowna. Rev. F. Heslinga of the Chr. Ref. Church officiating.
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May God continue to lead you both and show you his love and blessings in the years to come.
With much love from all of us:
Don & Miki McNally — Hamilton, ON
Simon & Mary; Christine, Julie, David, John — Dorchester, ON
Henry & Yvonne; Danielle — Nilestown, ON
Home address: 197 Minnie St., Dorchester, ON N0L 1G0

1956 1981
With praise and thanksgiving to our God, we hope to celebrate, the Lord willing, the 25th Wedding Anniversary of our parents and grandparents,

JOHN and TINA PROCEE
(nee Nieuwenhuis)

on February 24, 1981.
"But the steadfast love of the Lord is from everlasting to everlasting upon them who fear him and his righteousness to children's children" (Psalm 103:17).
We pray for health and strength for them and that they may be able to continue with their tasks in his kingdom, in the years to come.
With love and congratulations from their children and grandchild:
Betty & Wilf Van Rootselaar; Jeffrey
Annette
Sid
John
Ron
David
Brenda
Home address: 2516 - 5th Ave. "A" North, Lethbridge, AB T1H 0R7

ANNIVERSARIES

1951 February 15 1981
With joy and thanksgiving, we announce the 30th Wedding Anniverary of our parents,

HENK and ANN MORSINK
(nee Vande Velde)

May the Lord continue to bless and keep you in his care.
Congratulations and love from your children,
Roy & Nina
Fred & Betty
Keith
Yolanda
And your granddaughters,
Krista, Monique, Renee
Home address: 213 Pinegrove Cr., Waterloo, ON

1931 February 12 1981
Beetgumermolen St. Catharines
"In all thy ways acknowledge Him, and He shall direct thy path."
With thankfulness to the Lord for all the years he has given them together, we would like to share with you our joy on the occasion of the 50th Wedding Anniversary of our parents, grandparents and great-grandparents,

ANNE and AALTJE NAUTA
(nee Hoogsteen)

May the Lord continue to bless and keep them.
Love and congratulations,
Peter & Susan Nauta — St. Catharines
Shirley & Gerrit Riewald — Cayuga
Leo Nauta & Yvonne — Jordan Station
Sam & Marie Nauta — St. Catharines
Janet & Dave Vandermolen — St. Catharines
Dorothy Duemo & Bill — St. Catharines
Ann Kamphuis — St. Catharines
Betty & Gary Galenkamp — St. Catharines
34 grandchildren and 6 great-grandchildren
Open house: February 14, 1981 in Calvin Memorial Christian School, 300 Scott St., St. Catharines.
Address: 5 White St., St. Catharines, ON L2N 1Z1

Grijpskerk Cornwall
1956 February 22 1981
With joy and thanksgiving to our Lord, we are happy to announce the 25th Wedding Anniversary of our parents,

JOHN and JOANNE OOSTERHEERD
(nee Veenstra)

Their grateful children are,
Tillie & Greg Collins — Ottawa
Suzan — Georgetown
Rita — at home
Carrie — at home
Open house on Saturday, February 21 from 7 - 9 p.m., at the Heritage Motor Inn, Long Sault.
Home address: 1312 Churchill Ave., Cornwall, ON K6J 4Y2

1951 February 7 1981
The Lord willing, we hope to celebrate with our parents,

TONY and NICKY VANDERWAL
(nee Hiemstra)

their 30th Wedding Anniversary. May God continue to bless and keep them through the years to come.
Congratulations and love from their children:
Rena & Harry Bouwman — Vancouver, BC
Richard Vanderwal — at home
Margaret & Len Bouwman; Adam — Yarrow, BC
John & Thelma Vanderwal; Anthony, Shawn — Yarrow, BC
Dave & Margaret Vanderwal — Yarrow, BC
Judy Vanderwal & Wayne (engaged) — at home
Ron Vanderwal — at home
Terry Vanderwal — at home
Home address: 5904 Interprov. Hwy., R.R.#1, Yarrow, BC V0X 2A0

ANNIVERSARIES

1956 March 7 1981
Diever Ospringe
"Unless the Lord the house shall build, the weary builders toil in vain" (Psalm 127:1).
With joy and thankfulness to God and, the Lord willing, we the children of,

RALPH and MIEN REINDERS

would like to announce the 25th Anniversary of our parents. That God will keep them in his care as he has done in the past is the prayer from all of us.
Betty
Helen & Nick
Mike
Harry
Fred
Jason
R.R.#1, Guelph, ON

On this same occasion we will be witnessing the wedding of our daughter and sister,

HELEN CHRISTINE
to
NICK HENRY

son of Mr. and Mrs. Henry Kuipery on March 7, 1981 at 7 o'clock in the Bethel Chr. Ref. Church, Acton, with the Rev. J. Cooper officiating.
Future address: 303 Argyle St., Fergus, ON

OBITUARIES

"God is our refuge and strength. A very present help in trouble. Therefore we will not fear though the earth should change, though the mountains shake in the heart of the sea" (Psalm 46).
On Sunday, January 18, 1981, it pleased the Lord to call home very suddenly, our loving husband, father, grandfather and great-grandfather,

GERHARDUS HAMMING

at the age of 77. Predeceased by one grandson.
He will be greatly missed by his dear wife, children, grandchildren, and great-grandchildren,
Maria Hamming, nee Vanderveen — Victoria, BC
Margaret & Dick Taekema — Victoria, BC
Agnes & Siebren Koldyk — Richmond, BC
Hank & Teena Hamming — Coquitlam, BC
Tom & Dorothy Hamming — Burnaby, BC
Chris & Henrietta Hamming — Coquitlam, BC
Keith & Eve Hamming — Richmond, BC
Gerry & Neena Hamming — Smithers, BC
19 grandchildren and 3 great-grandsons.
The funeral service took place on Thursday, January 22, 1981 in the Chr. Ref. Church of Victoria. Rev. Dan Tigchelaar conducted the service.
544 Warren Ave., Victoria, BC

JAN W.K. KELDER

The Rev. Jan. W.K. Kelder, minister of the Chr. Ref. Church in Leusden, The Netherlands, passed away on Friday, January 23, 1981. For him faith went over into reality!
Beloved son of John & Willy Kelder — St. Catharines
Dear brother of,
Willy & Jack Vandermay — Scarborough
Rita & Hank Lammers — Burlington
Klaas & Cathy Kelder — St. Catharines
William & Edna Kelder — St. Catharines
Keith and Judi Kelder — Mississauga
Diana & Leo Marcus — Ottawa
Mary Sophie & Elco Drost — Niagara Falls
Anna Dorothea & Arnold Dykstra — Burlington

Share all your family news with our C.C. readers.

OBITUARIES

"The Lord is my shepherd" (Psalm 23).
On January 8, 1981, it pleased the Lord to take unto himself, my dear husband, father, grandfather, and great-grandfather,

JOHN VANDERMEER

in his 78th year.
Beloved husband of Sylvia Vandermeer (nee Veenstra)
Dear father of,
Dick & Renske Bosch — Fruitland
Wim & Martha Boot — Saudi Arabia
Frank & Yvonne Vandermeer — Kingston
Stewart & Edna Vandermeer — Kingston
Harold & Shirley Vander Tol — Kingston
20 grandchildren and 5 great-grandchildren.
Funeral services were held on January 10, 1981 in the Maranatha Chr. Ref. Church of St. Catharines, Rev. H. De Bolster officiated the service.
"Let not your heart be troubled, believe in God, believe also in me, in my Father's house are many mansions" (John 14).
Home address: 2 White St., Apt. #320, St. Catharines, ON

Westergeest, Duncan,
Friesland B.C.
September 2, 1905 January 23, 1981
"For we know that if the earthly tent we live in is destroyed, we have a building from God, a house not made with hands, eternal in the heavens" (2 Corinthians 5:1).
On January 23, 1981, our heavenly Father called home into His eternal glory, our dearly beloved wife, mother, grandmother and great-grandmother,

BAUKJE WOLTERS
(nee Vanderveen)

at the age of 75 years.
Missed and dearly remembered by her husband: Ben Wolters — Duncan, BC.
Children:
Dick & Lynie Wolters — Surrey, BC
Sid & Hennie Wolters — Duncan, BC
Peter & Ann Wolters — Keswick, NB
George Wolters — Calgary, AB
Ida & Herman VanBoven — Duncan, BC
Leonard & Agnes Wolters — Duncan, BC
Nelly & Jerry Berends — Duncan, BC
Clara & Al Vanderveen — Duncan, BC
Jennie & Ike Witteveen — Brampton, ON
Susan & Mike Renema — Chemainus, BC
Garry & Sonja Wolters — Calgary, AB
44 grandchildren and 2 great-grandchildren
Home address: R.R.#7, Duncan, BC V9L 4W4

O'Brien - Steele Funeral Home
30 MOIRA ST. W.
BELLEVILLE, ONTARIO
K8P 1S2
Christian Funeral Director

PERSONAL

Christian gentleman, age 33, wishes to write, and meet, young woman with Christian background, 25-33 years of age. G.J. need not apply. Contact Box #4575, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3.

Chr. Ref. widower, early sixties, Alberta, would like to correspond and or meet Christian woman. Please reply in Dutch or English to Box #4577, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3.

Classified Advertising

PERSONAL

Attractive, easy-going woman, 27, enjoys open-minded person to share both quiet conversation and fun, would like to meet professional fellow with similar qualities for companionship. Please reply to Box #4579, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3.

Young lady (mid-thirties) would like to meet a sincere man (early thirties to early forties). Please reply to: Box #4576, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3.

Writers who correspond by means of letters under box numbers are requested to maintain the value of this unique way of making new contacts by providing proper character references and by expecting them in all letters they receive. Since this mail is handled with the strictest confidence at the C.C. office, letter writers are advised to make use of the references to keep themselves informed.

REAL ESTATE

London, Ontario

Your Complete Real Estate Service

Stanley Vandergoot Real Estate

M.L.S. Realtor
1880 Dundas St., London, Ontario N5W 3G2

RESIDENTIAL — FARMS
Office: (519) 451-3680
Res.: (519) 672-2283

A. E. LePAGE
ONTARIO LTD. REALTOR

Land Sales Division
550 Fennell Ave. E., Hamilton, ON L8V 4S9.

Broiler Farms For Sale

BURLINGTON - Very exceptional 10 acre farm, located in a prestigious area. Large custom built home, loaded with extras. Three fully automatic barns. Plus 23040 Broiler Quota, 5,000 Class II and 11520 Roaster "A" Quota. 12% financing available with good terms.

NEAR STRATFORD - Large operation with [SOLD] barns, fully auton[SOLD] acres of land with excellent value plus 51335 Broiler Quota, 5,000 Class II and small Roaster Quota. Priced to sell!

BINBROOK - 50 acre farm with large 4 bedroom home — three barns, fully automatic, plus 35,000 Broiler Quota and 5,000 Class II. Reasonable price and terms.

DUNDAS - Solid 4 bedroom home, extra buildings, two barns with automatic feeding plus 5 acres of prime property. Basic Quota of 11,200 Broilers plus 5,000 Class II. Very reasonable asking price, excellent financing terms at less than 11%!!!

The above farms are listed exclusively, and if you wish any further information, please contact either George Lammers (Res: 416-659-7476) or Fred Hagen (Res: 416-389-3405) or at the office at 416-387-3738.

WANTED: We also have clients who are looking for farms to buy. If you have considered selling, please contact us in complete confidence at one of the above numbers.

REAL ESTATE

CHESLEY AREA FARMS

WELL SET-UP DAIRY FARM — 100 acre prosperous and showy farm with 95 acres of prime workable land. L-shaped barn, 36' x 96' plus 36' x 72', 3 yrs. old, 16' x 24' milkhouse, 4 unit Surge pipeline milking system with automatic washer, 500 gallon milk tank, water bowls, cemented barn yard and manure pit. 60' silo with unloader, 31' high moisture corn silo (80 ton capacity), 2,000 bushel grain bin. 5 yr. old 36' x 56' implement shed. Beautifully decorated red brick home has 3 bedrooms, 2 baths, carpet and hardwood floors, forced air-oil furnace, attached carport. Asking $320,000 for farm and livestock (70% registered). Milk quota and feed negotiated separately.

DAIRY FARM WITH SUPER EFFICIENT MILKING FACILITIES! 303 acres, approximately 280 workable, #1 barn, 81' x 120' plus milkhouse-utility area 34' x 44', #2 barn 65' x 65' plus a loafing barn, approximately 51' x 81', 2 manure pits and 200 amp wiring. 2 silos 20 x 70' and third 16 x 60', all with unloaders. Approximately 150 livestock and quota available, but not included in purchase price. Large attractive 4 bedroom double brick home offers 2 baths, living and dining room, recent rec room 12' x 18', attached double garage. Many, many more features. Price includes land, buildings and some equipment. $635,000.

CONTACT our Chesley Office,
519-363-3726;
evenings call Sharon Ball
519-363-3338 *or*
Ron Klages **519-363-2052;**
representatives of:
WILFRED McINTEE & CO. LIMITED REALTOR

DRAYTON — DAIRY FARM. Selling as going concern, a better than average dairy operation. 32 cows with No. 1 and MS.Q. quota; heifers and calves and all barn equipment. A full line of well kept farm machinery, including 3 tractors and skid loader. 100 acres of excellent farm land nearly all workable, painted hip-roof barn; two silos, outside graineries, implement shed and 4 bedroom stone house, all in top condition with many extras. Selling complete for $357,000.

NEAR LISTOWEL. Bring your cows and quota! 123 acre dairy set-up. Large barn has 60 cow stalls, stable cleaner, milkhouse and silo. Nearly new large implement shed, excellent house and top quality land. Cows and quota not available. Asking $249,000.

ARTHUR — FURROW TO FINISH. Located just off No. 6 Hwy., midway between Arthur and Fergus. Accommodates approximately 50 sows and their litters to finish. Bunk barns with crates, stalls, weiner decks, finishing barn. Horse barn and 10-year-old 3 bedroom home on 20 acres good land. The ideal set-up for the part-time farmer. Asking $139,000.

125 ACRES. Dairy farm near Niagara Falls. Good house and barn. Drive shed. Can be bought for $195,000. Owner will hold first mortgage.

Ben. Vanderzwaag Realty Ltd.
Real Estate Brokers
636 Upper James St., Suite No. 301,
Hamilton, ON L9C 2Z2
Telephone: 387-9100

L.R. VANDERBERG REAL ESTATE LTD.
Wyoming 1-845-0062

200 acres dairy farm in 3,000 heat unit area, located near Forest. Land all workable and tiled. Excellent soil. 3-bedroom home in excellent repair with attached garage. 150 x 130 free-stall barn with milking parlour. New steel shed 70 x 80. 3 silos with unloaders. Cows, quota and machinery optional. A beautiful, well-maintained farm.

Call Floyd or Teresa Hannon anytime.

REAL ESTATE

HAROLD WORKMAN
Real Estate Ltd.
Clinton, ON
519-482-3455

BROILER QUOTA, 20,000 plus class 2 roaster A quota. 12,120 basic layer quota, 13,000. 70,000 annual pullet production, 50 acres, modern 4,000 sq. ft. home, with built-in pool, second home, modern barns. Scenic property. F480.

244 ACRES, 150 workable, Teeswater loam, well-drained, 100 acres bush, house, barn, drill-well, silo, $250,000. F559.

237 ACRES, 225 workable, 80 milk cows, 50 young Holsteins, large quotas, 24,000 basic broiler quota. Near Clinton. F721.

753 ACRES, 700 workable, 1 house and barn, 3,000 heat unit area. F699.

703 ACRES, 643 workable, 3 beef barns, 3 houses. F655.

BASIC LAYER QUOTA 14,400, 2 barns, 7 bedroom home, 100 acres — 97 workable. Near Londesboro F727.

BEEF BARN, brick home, 100 acres. Near Londesboro. F701.

50 SOW FARROW-TO-FINISH, modern barn, 187 acres, 175 workable, 3 bedroom home, 10-1/8% mortgage. F735.

100 ACRES, 80 workable, barn, near Bayfield. F379.

200 ACRE DAIRY, 165 workable, 85 free stalls, 35 tie-ups, double six herring bone parlour, 4 bedroom house, quota available. F743.

85 SOW BARN, second barn, 3 bedroom house, 100 acres, 88 workable or 50 acres. F749.

100 SOW FARROW TO FINISH, brick house, steel shed, 182 acres, 160 workable or 85 acres. F596.

We have other farms available.

PETER DAMSMA, R.R.#5, Clinton, ON Phone: 519-482-9849

TURKEY FARM, heavies and broilers, good acreage. 2 homes.

12,000 BROILERS, basic quota, plus secondary. 70 sow farrow-to-finish with new high moisture silo, very good 3 bedroom, 2 storey brick home. 50 acres land, all tile-drained, near Listowel.

DAIRY FARM, 200 acres, all tile-drained. 2 homes, all barns, buildings and equipment in top condition, selling as going concern, with registered Holstein herd. 315,881 litres MSQ. Must really be seen.

Member of Agri-Vision Organization.
For more information call:
KEITH MILLER & ASSOCIATES REALTY LTD.
220 Broad St. E., Dunnville, ON
416-774-7624
and ask for Keith Miller
774-4077 (evgs.)

HELP WANTED

Help Wanted

Ambitious Young Man.

Required for Nursery and Greenhouse work. Duties include Shipping, Truck Driving. Assisting in Production. Good salary, excellent future. Some experience preferred.

Send resume to:

Grootendorst's Flowerland Nursery Ltd.

6360 no. 7 Road, Richmond, BC V6W 1E9.

WANTED: Married couple for a mixed farm in southern Alberta, year-round. **KLOK BROTHERS,** P.O. Box 29, Burdett, Alberta T0K 0J0. Phone: **(403) 833-2152.**

HELP WANTED

CALVINIST CONTACT
invites applications for a

Managing Editor

The full time position has been created so that greater emphasis can be placed on editorial planning.

The qualified person should:
- be able to provide Christian leadership and direction.
- have writing skills in both Dutch and English and be proficient in both.
- have an understanding of C.C.'s constituency (audience).
- have experience in journalism and editing.

DEADLINE IS MARCH 16, 1981.

Send resume and inquiries to:
KEITH KNIGHT,
CALVINIST CONTACT,
99 Niagara St., St. Catharines, ON L2R 4L3.

Camp KE-MON-OYA,

a Christian Boys' and Girls' camp, has staff openings for:
Cabin counsellors, 18 and older, July and/or August.
Activity counsellors, (swimming, sailing, nature, arts and craft camp craft) 18 and older, July and/or August.
Nurse or **R.N.A** July and/or August, or for one 12 day session.

If you feel called to spend a summer sharing the gospel with children, please write to:
Camp KE-MON-OYA, Box 124, Unionville, ON L3R 2L8.
or call collect: 1-416-297-2398

AACS / Institute for Christian Studies

is seeking a person as

Director of Development

Responsibilities: financial development including annual gift program, planned giving and fundraising for special programs; promotion of AACS/Institute within and beyond our supporting community.
Qualifications: good communication skills, financial awareness, dedication to Christian higher education.

Send inquiries to:
Dr. R. VanderVennen, Exec. Dir.
AACS, 229 College Street, Toronto, ON M5T 1R4
(416) 979-2331

JOURNEYMAN, MECHANIC needed for Chrysler dealership in the beautiful Bulkley Valley of Central BC. Clean environment, centre of hunting, fishing, snowmobiling, skiing, and hiking. Top wages and benefits. Good working conditions.
For more information contact:
Service manager,
FRONTIER CHRYSLER LTD.,
Box 188, Smithers, BC V0J 2N0.
Phone: (604) 847-2332

EMPLOY. WANTED

SALES REPRESENTATIVE, 32-years-old, hoping to emigrate from Holland with family in June, 1981, is looking for a job in the Abbotsford area. I am also willing to accept other employment. For further information, contact M. Kwantes, 31433 King Rd., R.R. #5, Abbotsford, BC or M.C. Blink, Curiestraat 68, 7909 BV Hoogeveen, Nederland.

DUTCH IMMIGRANT, 24-years-old, is looking for a job in landscaping, between Kingston and Toronto. Willem Tiemersma, R.R.#2, Baltimore, ON K0K 1C0. Phone: 416-349-2338.

TEACHERS NEEDED

ATHENS: Athens Christian School Society invites applications for the position of **teaching principal** for grades 5 through 8, commencing September 1981. Please forward resume and applications to: Marten Vander Kloet, Ed. Com., R.R. #4, Athens, ON K0E 1B0.

Have something for sale?
Advertise it in C.C., it works!

TEACHERS NEEDED

BOWMANVILLE: Durham Christian High School expects the following vacancies for the 1981-82 school year: **English, Music,** with possible opening in **Business, French.** Send letters of inquiry to: Durham Christian High School, Box 238, Bowmanville, ON L1C 3K9, Att. Ren Siebenga.

BRAMPTON: The John Knox Christian School invites applications for an opening in the senior **grades 7 or 8** commencing September 1981. Please forward complete resume and application to: Mr. I. Witteveen, principal, John Knox Chr. School, 82 McLaughlin Rd. S., Brampton, ON L6Y 2C7. Phone: 416-451-3236 (school).

CORNWALL: Christian Education Society of Cornwall and area invite applications for the position of **primary teacher (1-3)** and an experienced **teaching principal** for grades **4-6**, commencing September 1981. Please forward complete resume and application to Jane Raymer, 111 Third St., Cornwall, ON.

DRAYTON: Drayton Calvin Christian School invites applications for a newly established **kindergarten** teaching position for the 1981-82 school year. The position is for 3 days per week with a possibility for additional teaching time. Please contact: Annette VanHouten, Principal, Box 141, High St., Drayton, ON N0G 1P0. Phone: (519) 638-2935 (school).

Looking for something?
Advertise your need in C.C., it works!

TEACHERS NEEDED

GUELPH: Our growing Christian school community is in need of a **primary teacher** and has a possible opening for a part-time position in grade **7 and 8**. Consider becoming part of this community, located in an attractive university setting. Contact J. Vriend, principal, 290 Water St., Guelph, ON N1G 1B8. Phone: 824-8860 (school), 836-6507 (home).

OTTAWA: Teachers required for September 1981. **Senior Mathematics** and **Science**, and **French** for Christian high school. Deep Christian conviction, strong teaching ability, and concern to integrate faith and learning are essential. Apply in writing with resume to: D. Maggs, Principal, Community for Christian Learning, 307 Richmond Rd., Ottawa, ON K1Z 6X3.

OTTAWA: The Ottawa Christian School Association invites applications from experienced teachers for a likely opening at the **grade 1-2** level for the school year 1981-82. Please forward inquiries and resume to H. Huyer, Principal, Ottawa Christian School, 2191 Benjamin Ave., Ottawa, ON K2A 1P6.

ST. CATHARINES: Calvin Memorial Christian School invites applications for the following possible openings: **grade 1 teacher; grade 3 teacher; special education teacher**. Please send letters of inquiry to: Mr. John Stronks, 300 Scott St., St. Catharines, ON L2N 1J3. Phone: (416) 937-6302.

TEACHERS NEEDED

PEMBROKE: The Pembroke Christian School Association hopes to open an Elementary Christian School in September 1981 and seeks to fill the positions of a **Principal/Teacher** and a **Teacher**. Qualified applicants are invited to direct their applications and resumes or inquiries to the Education Committee of the Pembroke Christian School Association, c/o Mrs. J. Felaber, 8 Meadowbrook Dr., Pembroke, ON K8A 7C3.

ST. THOMAS: Ebenezer Christian School, St. Thomas, ON, requires a **teaching principal** (Grade 8), beginning schoolyear 1981. Excellent facilities, low pupil/teacher ratio, as school secretary reduces workload. Please address applications or inquiries to: Mrs. T. Oegema, secr., Education Committee, Post Office, Talbotville, ON N0L 2K0. Telephone: **(519) 633-0514**.

SARNIA: Lambton Christian High School, Sarnia, ON has possible openings in **French, math** and **science** for the school year 1981-82. Send resumes to the school. Mr. H. VanderMeulen, Principal, Lambton Christian High School, 295 Essex St., Sarnia, ON N7T 4S3. Phone: (519) 337-9122.

STRATFORD: The Stratford and District Christian School may need 2 teachers in the **primary** division. 1 **Kindergarten** and **relief teacher** and 1 **for 1, 2 and 3** combination. Please send resume and inquiries to: A.J. Vanderstoel, Box 276, Stratford, ON N5A 6T1. Phone: (516) 271-7292 (school), (516) 655-2967 (home).

Principal — Teacher

Primary and junior teachers required
for school year 1981-82.
Send all enquiries to:
EMMANUEL CHRISTIAN ACADEMY
Wm. Hordyk (principal),
Box 220, Cottam, Ontario N0R 1B0

Laurentian Hills Christian School
Kitchener, Ontario
invites applications for the position of
PRINCIPAL

We require a teaching administrator to direct the educational program of our 4-classroom school, employing 4 full-time and 2 part-time teachers.
Duties to commence 1981-82 school year.
Inquiries and applications may be forwarded to
the Chairman of the Education Committee,
Mr. Richard Dykstra,
86 Colebrook Crt., Kitchener, ON N2E 1Y8.
Phone: (519) 742-8279

Beacon Christian High School

in St. Catharines, Ontario
invites applications and inquiries for the following areas:
English (Interest in drama helpful)
Bible
Commercial Subjects (Typing, bookkeeping, office procedures, etc.)
Experienced or new teachers are invited to write or phone:
John Vriend, Principal,
2 O'Malley Dr., St. Catharines, ON L2N 6N7.
Phone: (416) 937-7411

The Association for Christian Education of
St. Catharines
invites applications for the position of
PRINCIPAL
of
CALVIN MEMORIAL CHRISTIAN SCHOOL

We are looking for a full-time adminstrator who functions as educational leader for twenty K-8 classroom teachers and specialized staff.
Inquiries and applications may be directed to the present principal:
Mr. John Stronks,
300 Scott Street, St. Catharines, Ontario L2N 1J3
Phone: 416-937-6302

TEACHERS NEEDED

Edmonton Christian Schools

Our system is now inviting inquiries and applications for teaching positions for the next school year. Possible openings will be in kindergarten, elementary, intermediate, junior and senior high classroom positions. These include openings in **music/fine arts, remediation, physical education,** and **secondary social studies** and **counselling.**

We have the added excitement this year of having the services of curriculum coordinators: K-6 and 7-12. This combined with nearly 80 committed educators seeking to work out an educational experience which more clearly reflects His claim on life is fertile soil in which to grow personally and professionally.

A representative of the Edmonton Christian Schools will be in Ontario the week of February 23 and anyone who would wish to meet with him is invited to call:

Lee Hollaar,
14304 — 109 Ave., Edmonton, Alberta T5N 1H6.
Telephone: (403) 454-0791

Immanuel Christian School
serving a large Christian community in southern Alberta,
is now accepting applications for teaching positions in
Kindergarten through grade 12

Our student enrolment of 650 consists of urban and rural students. We offer good opportunities for teaching in your major field and provide excellent school facilities.
For more information please forward all correspondence to:

Mr. H. Konynenbelt, Principal,
802 6th Ave. N., Lethbridge, AB T1H 0S1.
Phone: (403) 329-1750

The Calgary Christian School invites applications for the following positions for 1981 - 1982

- **Senior high school vice-principal (with teaching duties)**
- **Grades 4, 5, 6 (applicants with music education will have preference)**
- **Junior high math, science, language arts, and fine arts**
- **Senior high French and fine arts**

Arrangements can be made for interviews in Ontario, Michigan, and Iowa about March 1.
Please inquire or apply to:
Ulrich Haasdyk, Principal, Calgary Christian School,
2839 — 49 St. S.W., Calgary, AB T3E 3X9 — Phone: (403) 242-2838.

Victoria Pacific Christian School
(Secondary Division)

Applications are invited from suitably qualified teachers for the following positions, effective September 1981:

1. **INDUSTRIAL EDUCATION 8-12**, emphasis on drafting and woodwork.
2. **MATHEMATICS 8-12**, teachers should indicate areas of interest and note that 3 current letters of reference are required with any formal applications.

Contact:
The Principal
Mr. R. Sutton, 671 Agnes St., Victoria, BC V8Z 2E7.
Phone: (604) 479-9365

The Vancouver Christian Secondary School

is a young, rapidly growing interdenominational Highschool.

Now in its 3rd year of operation, it has 100 students, offers grade 8 through 11, expects about 150 students in September 1981, and will add grade 12, the Lord willing. Recently the school amalgamated with the Vancouver Christian Elementary School, which has offered Christian education in Vancouver, BC for over 30 years.

For the schoolyear 81-82, the school will need the following:

Principal: The present principal would like to return to full-time teaching. The new principal should be a wise Christian, show interest in curriculum development, have proven administrative ability, and be able to deal with supporters and parents of different Christian background.

He or she will be expected to teach for approximately 1/3 of the time.

Staff: Due to expansion, the school will need 2 or 3 additional teachers.

Prospective teachers in all subject areas are encouraged to apply. In particular the school is looking for teachers with experience in **Science, P.E.,** and **Business Education** courses. Enquiries should be directed to the principal:

Mr. Conrad VanderKamp,
Vancouver Christian Secondary School,
3496 Haida Dr., Vancouver, BC V5M 3Z4.
Phone: (604) 430-3062 (school).

ACCOMMODATION

WANTED TO RENT, 2 cottages for July 11 to July 25 in the South Muskoka area. Call 1-416-387-1509 after 4:00 or write to: H. Boks, 102 Linbrook Dr., Hamilton, ON L9C 2K9.

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Couple with 3-year-old and infant would like to rent a house, townhouse or apartment in the **Toronto** area from March 1 through July 30, 1981. Please call collect (519) 745-6468.

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Furnished house or apartment needed to rent from mid-June to end of July, **St. Catharines** area or will exchange for living accommodation in Amsterdam, Holland. Contact: G. Van Dyk, 391 Vine St., St. Catharines, ON L2M 4T9. Phone: 934-9952 (during the day); 934-8010 (during the evening).

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Classified Advertising & Events

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BULKLEY VALLEY CHRISTIAN HIGH SCHOOL

In Smithers, B.C., invites applications for the position of **principal** for the 1981-82 school year.

Applications are also invited for teachers for the 1981-82 school year, with qualifications in the following areas:

- **Math and Science**
- **English**
- **Social studies**
- **French**
- **Counseling**
- **Home economics**
- **Music**

Send applications to:
George Koopmans,
Bulkley Valley Christian High School,
Box 3635, Smithers, BC V0J 2N0.
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—AND—

Woodland Christian High School

invites applications for a person to work in the community in the function of **Public Relations** and **Fund Raising.**
Both full and part time will be considered.
Contact:
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195 Abraham St., Cambridge, ON N3H 1H4.
Phone: (519) 653-7582

Conference for church volunteers set for RBC

On Saturday, March 28, Reformed Bible College will hold a conference for volunteer church workers. Scheduled for 9 a.m. to 3 p.m., the day will include workshop sectionals conducted by RBC faculty members.

The conference is designed to provide practical helps for persons involved in Christian education and other church leadership roles . . . Sunday School teachers, youth leaders, VBS teachers, and church education volunteers.

Open to anyone interested in the effective ministry within the local church, sectionals will deal with Survival Tactics for Youth Workers, VBS Program Ideas, Organizing a Church Library, How to Teach the Bible, Helping Children Deal with Death and Divorce, and other topics of interest to the church leader.

RBC is an accredited, private college training workers in evangelism and education for church and mission since 1940.

Registration information and complete details may be obtained from the RBC Public Relations office. Call (616) 458-0404.

CALENDAR of EVENTS

Ontario

Jan. 9-Feb. 20	"Focus on the Family" film series by Dr. James Dobson, **Chatham** District Christian Secondary School, 90 Park Ave. E., Chatham, on seven consecutive Friday nights at 8 p.m.
Apr. 1-May 6	**Focus on the Family**, the film series featuring Dr. James Dobson, will be shown at Jarvis Christian Reformed Church beginning April 1 and for six consecutive Wednesdays, at 8 p.m.
May 15-18	All-Ontario Young Calvinist Convention, Wilfred Laurier University, Waterloo, ON.
July 14-16	Calvinette counselors convention, Hamilton, ON.
July 31-Aug. 4	Young Calvinist Federation convention at Acadia University, Wolfville, N.S. Theme: Search for your gifts.
Aug. 20-21	Cadet counselors convention, Niagara Falls, ON.

"Christianity and Capitalism" winter evening course in six sessions led by Dr. Bernard Zylstra at the Institute for Christian Studies, Toronto. **Starts Jan. 29**, Thursday evenings, **till March 12**. Call (416) 979-2331 for further information.

Focus on the Family film series by Dr. James Dobson. The Hamilton District Christian High School, each Thursday evening at 8:00. Starting January 29, until March 12, 1981.

Feb. 5 - March 18, 1981: Focus on the Family film series by Dr. J. Dobson, Strathroy East Christian Reformed Church, Strathroy, on six consecutive Thursday evenings at 8 p.m., last film on Wednesday, March 18.

Feb. 12 - March 26: Focus on the Family Film Series by Dr. James Dobson starts February 12 until March 26, every Thursday evening at 8:00 p.m. in the First Chr. Ref. Church of Brantford, ON.

Alberta and British Columbia

Feb. 12	CFF local meets at the King's College to discuss Edmonton's annexation proposals.
Feb. 21	Interchurch Committee on the North sponsors a conference to be held part of this Saturday on native issues; pipeline and native land claims. Watch for details.
March 6	Friday — all day CFF Spring Conference for Southern Albertans to be held at the Agriculture Canada Research Station, 3 miles east of Lethbridge on Hwy. #3. Topic to be announced.
March 12	Thursday evening at 8, CFF and CLAC locals will co-sponsor a meeting on workmen's compensation for farmers. At the King's College.
April 8-9	CFF Annual Retreat at the Providence Centre in Edmonton. Theme to be announced.
April 11	CLAC Edmonton Spring Banquet, "Snert en Boerenkool" speaker Co VanderLaan.

Christopher Fry's **The Firstborn**, will be presented by The King's College Drama Club:
Feb. 12 — Immanuel Christian School, 802-6 Ave. N., Lethbridge, AB.
Feb. 13 — Emmanuel Christian Reformed Church, 3020 — 51 St. SW, Calgary, AB
Feb. 20 & 21 — Edmonton Christian High School, 14304 — 109 Ave., Edmonton, AB.
Feb. 26 — Victoria Christian Reformed Church, 661 Agnes St., Victoria, BC
Feb. 27 — Mennonite Education Institute, Clearbrook, BC
Feb. 28 — Fraser Valley Christian High, 15353 — 92 Ave., Surrey, BC.
All performances will begin at 8:00 p.m. The play is based on the historical Biblical conflict between Moses and Pharaoh for the release of the Israelites from captivity. The playwright uses the incident to illustrate the age old struggle between good and evil. The production will be performed without stage sets, but the costumes will be authentic in appearance. Tickets are $3 for adults, $2 for students and senior citizens, and will be available at the door.

Miscellaneous

June 9-19	Synod of the Christian Reformed Church in North America, at Calvin College, Grand Rapids, MI.

NEXT ISSUE

Dated	Mailed	Deadline for classified ads	Deadline for other advertising
Fri. Feb. 13	Wed. Feb. 11	Fri. Feb. 6-10 a.m.	Thurs. Feb. 5-10 a.m.
Fri. Feb. 20	Wed. Feb. 18	Fri. Feb. 13-10 a.m.	**Thurs. Feb. 12-10 a.m.**
Fri. Feb. 27	Wed. Feb. 25	Fri. Feb. 20-10 a.m.	Thurs. Feb. 19-10 a.m.

JARVIS DISTRICT CHRISTIAN SCHOOL

25th Anniversary Homecoming Weekend for

former principals, teachers and students.

Friday, March 6 — Banquet: 6:30 p.m. Mass meeting following, (Jarvis Community Hall)

Saturday, March 7 — 10 a.m. - 4 p.m. Coffee, tea, entertainment, lunch, social hours (School gym)

We must know in advance if you plan to come to the banquet. To reserve your ticket(s), please fill in the form below and send your money ($7.00 per person) to:

Mrs. R. Elgersma,
R.R. #3, Hagersville, Ontario N0A 1H0 — Phone: 768-5211.

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Editor: Pete Layer

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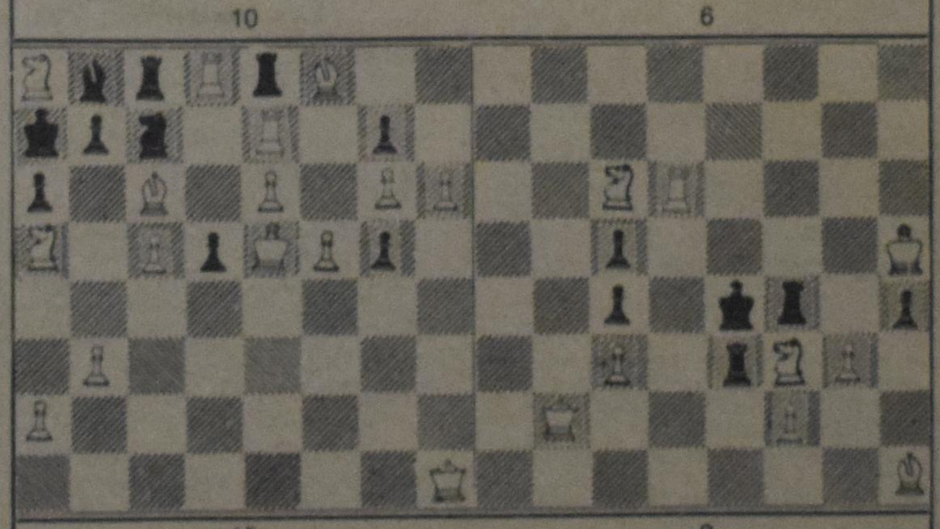

10 — 6

15 — 9

3-mover 3 pts. — 2-mover 2 pts.

Notes

1. The three-mover, #860, has a horrible position, don't you agree? The Black Threat (N-N4 check) which must be countered by the keymove makes the function of the White Pawn on KR6 highly questionable. Certainly it isn't there to stop the Queen from going to R8! The key gives a clear answer to all these questions. Please give that key, the threat and all variations.
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Books

Literature

Message of a prophet

Solzhenitsyn: The Moral Vision, by Edward Ericson; William B. Eerdmans, 1980; Oxford Univ. Press, Don Mills, ON; hc., 239 pp. Reviewed by Ralph Huizinga, Grand Rapids, MI.

Edward Ericson is a professor of English at Calvin College. His involvement with Solzhenitsyn began back in 1968 when he first read Mikhail Bulgakov's, *The Master and Magarita*. Ericson discerned in this Soviet writer a moral and spiritual element wholly at odds with the Marxist, determinist notion of man, and basically compatible with his own Christian heritage. One Russian writer led to another and finally to Solzhenitsyn.

Ericson places Solzhenitsyn in the broad tradition of Christendom, and more specifically as it comes to expression in eastern Christianity. At the core of this tradition, and of Solzhenitsyn's moral vision, is an anthropology that stresses the potential for both good and evil in every human heart.

Solzhenitsyn's persistence in expressing Christianity as a way of life is seemingly inaccessible to modern secular humanism. Consequently, contends Ericson, the western press has consistently botched the job of presenting Solzhenitsyn to the general public. Ericson dismantles and corrects the crude, imperceptive, critical reception of Solzhenitsyn in the West. In its place he offers an interpretation that stresses Solzhenitsyn's Christian faith and the consistency of his moral vision in all of his utterances.

Solzhenitsyn: The Moral Vision examines the whole body of Solzhenitsyn's work. Ericson begins with an expression of Solzhenitsyn's views of aesthetics, moves from there in roughly chronological fashion to a critical discussion through the prose poems, plays, short stories, novelettes, novels, the historical novels, and the massive "literary investigation" of the *Gulag Archipelago*. It ends with an examination and defense of his polemical writings such as his *Letter to the Soviet Leaders*, the Harvard address, and the collection of speeches ominously entitled *Warning to the West*.

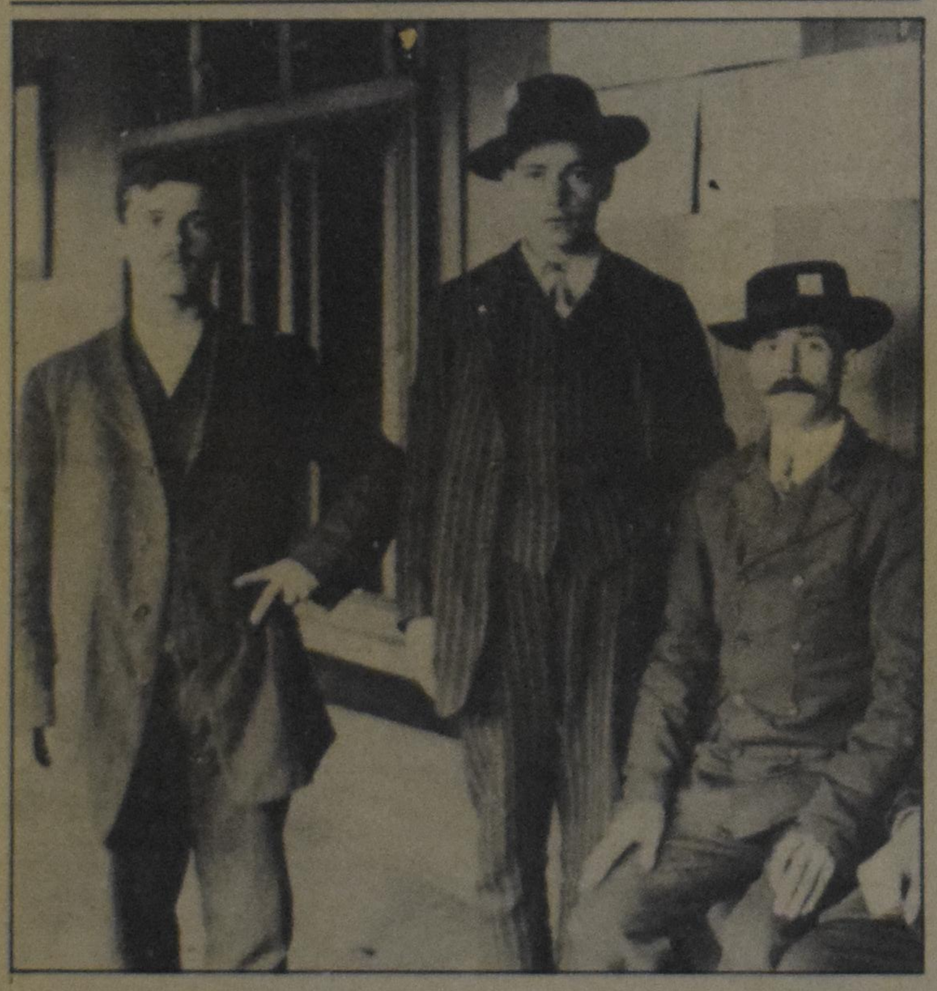
Although each chapter is intended to be a self-contained unit dealing with one or several of Solzhenitsyn's works, the book is unified by the dual themes of Solzhenitsyn's consistently Christian vision and the concommittant inconsistency and blindness of Western perceptions of that vision.

For those readers already attuned to Solzhenitsyn's Christian heritage and perspective, the primary value of Ericson's book lies in its treatment of more literary considerations. The nature of the polyphonic novel, the literary principle employed by Solzhenitsyn in most of his works, is a genre largely alien to western readers.

The principles of polyphony as defined by Solzhenitsyn, state that, "Each person becomes the main hero as soon as the action reverts to him." The author "does not accord preferential treatment to any one (character)." Rather, "he must understand every character and motivate his actions." Polyphony thus allows the author to paint realistic, sympathetic portraits of his characters. The object is, as Ericson states, 'that readers will evaluate each character according to the intrinsic worth of his world view." Solzhenitsyn's characters are, therefore, neither good nor evil; rather, the dividing line between good and evil cuts through the heart of every one of them.

The absence of a readily identifiable protagonist, however, makes pinpointing the authorial point of view a hazardous affair. Here Ericson brings all the critical acumen of his profession to bear. He succeeds in unravelling the complex network of confusing personalities so characteristic of Solzhenitsyn's works, and thus illuminates the path for the general reader.

Ericson's book is a major breakthrough in Solzhenitsyn's studies. *Solzhenitsyn: The Moral Vision* shows that integral to any interpretation of Solzhenitsyn must be an understanding of the Christian foundation of his thought and work. Ericson's book should thus prove to be the definitive study for any future work in this area. His portrayal of Solzhenitsyn as both fundamentally Christian and profoundly relevant stands in sharp contrast to an age which has long considered these to be mutually exclusive.



Early immigrants (1912) with Canadian Pacific Railway tickets in their hatbands. Taken from: ***Immigrants, A Portrait of the Urban Experience 1890-1930****, Van Nostrand, Reinhold Ltd., Scarborough, ON; pb., 212 pp.; $9.95.*

Church History

Recent martyrs

All for Christ, by Diana Dewar; Oxford Univ. Press; Toronto, ON, 1980; pb, 193 pp; $6.95. Reviewed by Dirk J. Hart, Grand Rapids, MI.

We usually think that real martyrs lived only in the early years of the Church and during the Reformation. Diana Dewar gives us the stories of 11 men and women who died as martyrs for the faith in the last 40 years. You must read it for yourself; it is a fascinating and inspiring book. The author has done a thorough and detailed job. In a brief epilogue she writes that, "Faithfulness unto death may still be asked of Christians, and we are surrounded in our daily pilgrimage by a growing 'cloud of witnessing' who support us on our way. I have also written this book for the unbeliever, that . . . he too may believe."

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Books

Reflections

All creatures of our God and King

Still Waters, by W. Phillip Keller; Fleming H. Revell Co., Old Tappan, NJ, 1979; G.R. Welch, Burlington, ON; hc., 159 pp. Reviewed by Rev. Jack Quartel, Ottawa, ON.

A Shepherd Looks at Psalm 23, by Phillip Keller; Zondervan Publishing House, Grand Rapids, MI; R.G. Mitchell Family Books Ltd., Willowdale, ON; 47th printing, Oct., 1979; 142 pp. Reviewed by Rev. Johan D. Tangelder, Strathroy, ON.

Mr. Keller is a Canadian author, well known for such titles as: *A Shepherd Looks at Psalm 23, Rabboni,* and quite a list of others. This book is the story of his search for a place to live, away from the asphalt jungle of the city, a place where he and his wife would find peace, and the quiet of nature.

A cottage, a small lake, somewhere in the mountains measured up to the Keller's ideals. The search, the find, the adaptation and enjoyment of the cottage, which they called "Still Waters," is the content of this book.

If you are looking for a suspense novel, this is definitely not your book. However, if you too are a lover of nature, and if you enjoy an author who has a marvelous gift of communicating the peace and splendour of nature, of God's creation, you will eagerly read this book, and reread it.

In addition to that, a beautiful cover and attractive pen drawings make this book an excellent gift.

Born in East Africa, Phillip Keller had pursued careers in conservation, wildlife photography and journalism. He also spent many years in agricultural research, land management and ranch development in British Columbia. Furthermore, he has had firsthand experience in shepherding. From his own observations as shepherd and knowledgeable outdoors man, he presents a sensitive, scriptural, devotional and yet practical commentary on the well-known and loved 23rd psalm.

Many city people are often unfamiliar with such subjects as the growing of fruit, looking after livestock, sowing and harvesting. They miss much of the truth of God's Word in rural and pastoral scenes that are so prominent in scripture.

Keller, as a former sheep rancher, gives a refreshingly new approach to Psalm 23. He does not concentrate on the needs of the sheep, but on the care and love of the Good Shepherd. And out of this emerges a deep sense of gratitude for the work of the Saviour.

This book is not wrapped up in sentimental imagery. It encourages the downhearted and admonishes the straying; it feeds us spiritually and drives us to work on our Christian life.

Keller's style allows for easy reading. No wonder that — with its excellent contents and literary style — the book has already gone through its 47th printing. Highly recommended! Since it is also available in a large-print edition for the visually handicapped, it will make a nice gift for older friends or aged parents.

•••

Taming Tensions, W. Phillip Keller; Baker Book House, Grand Rapids, 1979; G.R. Welch Co., Burlington, ON; pb., 224 pp.; $5.95. Reviewed by Rev. A.A. Van Geest, Trenton, ON.

On the back cover of this book we read: "*Taming Tensions* is filled with suggestions for living a calm, healthful, and joyous life. W. Phillip Keller writes in simple, straightforward language — his message is practical, plain and above all, effective." This reviewer wholeheartedly agrees with this evaluation.

The author shares how he has effectively struggled with the tyranny of tensions in his owl life. He deals with that under the divisions of the body, mind and spirit. But he takes pains to stress the wholeness of man, realizing the interaction of body, mind and spirit.

He takes a very straightforward approach to the cause of tensions in these various areas, and to how we are able to deal with these tensions. The book leaves the reader with a sense of relief and hope, as well as with a wealth of practical advice that reflects the author's own wide experience and spiritual maturity. It is rare to find a man who developed such a rich quality of life, and it is even rarer to find such a man who also has the ability to share this so beautifully in writing.

The author touches, among other things, on outdoor living, rest, eating, sex, disciplined thinking, music, social behaviour, faith, God's love, belonging to God's family, and how all these relate to the taming of tensions.

This reviewer is sorely tempted to enlarge on some of these points. Anyone of a number of chapters is worth the price of this book. No one who reads it can fail to be greatly enriched by this book. The book is especially refreshing for the Christian, but also speaks effectively to the non-Christian.

Taming Tensions is a jewel — a book that should be on everyone's list of required reading.

Other books by Keller (from various publishers):
Africa's Wild Glory, Canada's Wild Glory, Splendour from the Land, Splendour from the Sea, Under Wilderness Skies, Under Desert Skies, Expendable, As a Tree Grows, Travels of the Tortoise, Bold Under God, A Layman Looks at the Lord's Prayer, Rabonni, A Shepherd Looks at the Good Shepherd and His Sheep, Mountain Splendour, Gideon-God's Giant, Elijah, A Gardener Looks at Fruits of the Spirit, Charles Bowen — Paul Bunyan of the Canadian West, Ocean Glory, and *Walking with God.*

The Church

Decline of the church in Europe

The Changing Church in Europe, by Wayne A. Detzler; Zondervan Publishing House, 1979; R.G. Mitchell, Don Mills, ON; 256 pp. Reviewed by Rev. Johan D. Tangelder, Strathroy, ON.

The author, an associate director of Greater Europe Mission with a Ph.D. in history from Manchester University and residing in England, is obviously well qualified to write this book. His work testifies to careful scholarship and wide reading. Each chapter averages 70 footnotes. It also has a good bibliography and an index.

As the title implies, the author is concerned with the European church. Therefore, he doesn't cover the work of some 2,000 North American missionaries based there. Detzler discusses the issues frankly. He tells how, since 1960, the church in Europe has plunged more deeply into the deep freeze of secularism. Parish life in Protestant countries has dramatically lapsed into decay. In the Dutch army there is already a humanist chaplain. Paganism is reviving. Cults and sects are mushrooming. The quality of life is visibly declining. Committed Christians compromise a decided, sometimes pathetically small, minority. The blame for the rise of secularism and the decline of faith is placed at the door of rationalistic, liberal theology.

Detzler divided the chapters topically rather than geographically. One is devoted to cults, two to Roman Catholicism, one to the dialogue between communism and the Roman Catholic Church, two to the Christians behind the Iron Curtain, two to the life of the church in England, and one to the "Enigmatic Orthodox Church."

What is the outlook for the European churches? Though the spirit of secularism is very stubborn in Scandinavia, evangelicals in Germany show the most promise, followed by Switzerland and the Netherlands. Evangelical cooperation is also more evident. The period of 1960 to 1976 marked for Europe, the birth of a new spirit of evangelical unity. Evangelical minorities are growing throughout Europe. The Lord is still adding to the church.

The overall picture in Western Europe is not bright. The church seems to be more virile in East European countries where discipleship is costly.

This excellent book should be of great interest to our *Calvinist Contact* readers, as many have their roots in Europe. Recommended!

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Spring-Summer 1981

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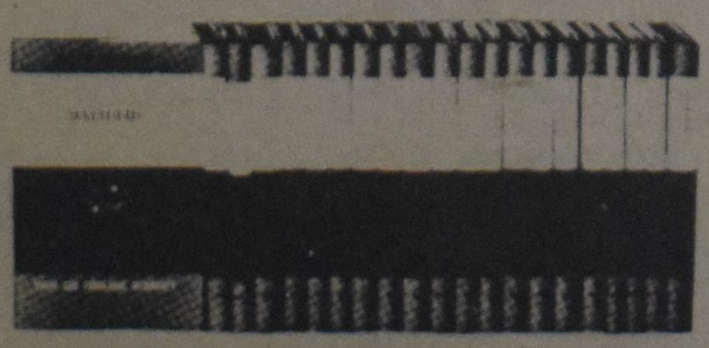

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—Edwin H. Palmer

The Church

Reasons for communal worship

The Family and the Fellowship: New Testament Images of the Church, by Ralph P. Martin; William B. Eerdman's Publishing Co., Grand Rapids, MI, 1980; Oxford Univ. Press, Toronto, ON; pb., 142 pp.; $4.95. Reviewed by Dirk J. Hart, Grand Rapids, MI.

In many a congregation today the question is being asked, "What is the Church?" It is good to check the confessions on that question and even better to study the Bible. Many books on the market today help us do that. Ralph P. Martin is Professor of New Testament at Fuller Theological Seminary and has written another helpful book.

The title is a bit misleading. There is a good chapter on the meaning of fellowship and a concluding section on the church as a family. In between are essays in lecture style on gifts of the Holy Spirit, the various kinds of ministries described in the New Testament, the sacraments, the unity of the Church according to John 17 and the church in the world.

Martin handles the biblical materials in a responsible manner. The book would be especially useful to give to someone who has a low view of the church or who thinks the church isn't necessary at all for the Christian. A discussion leader could also add some questions for discussion and you would have a good textbook for an adult Church School class lasting eight or nine weeks. A good index is included.

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